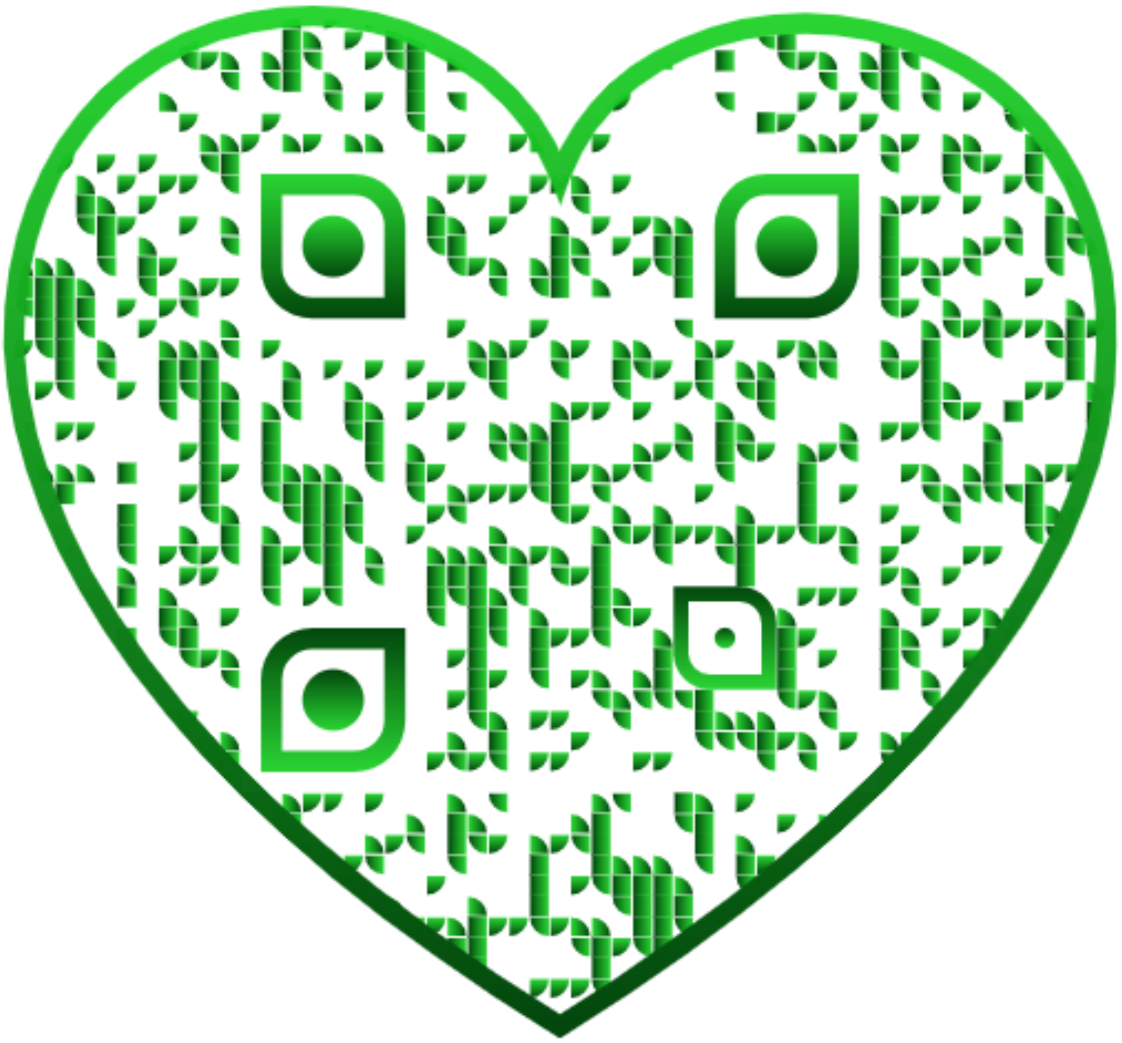
THE ORIGINS OF RELIGION
3RD EDITION

NICKLAS B. FAILLA



The Origins of Religion:

A Dissertation upon the

Divine Manna of the Ancient Jews,

the Eucharist of the Catholic Church,

and the Blood and Body of Christ,

as reference to Sacred Mushrooms

NICKLAS B. FAILLA

A 'Pearls for the Swine' Production
Copyright © 2015 Failla, Nicklas
ISBN-13: 978-1512367782
ISBN-10: 1512367788
Authored by: Reverend Nicklas B. Failla

Preface

Works done by numerous researchers on this subject have been compiled in an attempt to sum up a version that is palatable to facile readers. The publication discusses some of the amazing facets and scientific terms, uses, growth cycles, and other features that have made the mushroom a prominent and historically religious figure throughout the millenniums. By revealing that modern Holidays and Rituals are linked to ancient mushroom cults; we are able to "lift the veil" to answers that may be the keys to our own individual salvation.

Contents

Preface vii

Acknowledgments ix

Author's Note xiii

I. Seeking the Answers 1

II. Magic Mushrooms 7

III. Holidays 13

IV. Modernity 19

The Origins of Religion Conclusion 25

Scientific Terms 27

Ancient Egyptian Royal Motifs;

as Reference to P. Cubensis 31

Abstract 33

I. Egyptian Motifs 35

II. Sacred Scarab Beetle 39

III. Cows Dung 43

IV. Psilocybe 45

V. Sacred Cattle 49

Egyptian Motifs Conclusion 53

SPECIAL PICTORIAL SECTION 57

Contents Continued...

Ritual use of Cocoa & Psilocybe Combination within Latin America 93

Abstract 95

I. Conquest 97

II. Latin American Shamanism 101

III. Cocoa 104

III. Holidays 103

IV. Compounds 108

Cocoa Conclusion 110

PSILOCYBIN CONTAINING SACRED FUNGI: A Brief History Of The Record 115

Abstract 117

I. Ancient Evidence 119

II. New World 121

III. 20th Century 125

IV. Synthesis 129

V. Growth Regions 131

VI. Legalities 133

A Brief History Conclusion 135

References 137

About the Author 163

Author's Note

Natural Plants and Fungi have the ability to heal physically, mentally, and spiritually. The purpose of this information is to bring the sacred substances of ancient times back into a light where they may be studied and worked with freely and without fear of persecution. Scholasticism is the doorway by which the Holy Eucharist will be reunited with the Individual and the means by which humanity will once again have true communion by ingesting the Holy flesh.

- The word of the Lord came to me: "Son of man, if a country sins against me by being unfaithful and I stretch out my hand against it to cut off its food supply and send famine upon it and kill its men and their animals, even if these three men—Noah, Daniel and Job—were in it, they could save only themselves by their righteousness, declares the Sovereign Lord. - Ezekiel 14

I
Seeking the Answers

When seeking answers to question of ancient religions that predate our modern life amenities and technologies, we must essentially look far back enough into a time period where man was living naked outdoors. Religion had not yet taken the dogmatic ritualistic forms that it holds today, but it is also important to understand that ancient people were communing with spiritual realms through psychoactive herbs and fungi. We derive our word for "pharmacists" from the Greek *pharmakos,* meaning “enchanter” or “wizard” (Allegro, 2009). These ancient "pharmakos" were using plants, herbs, and minerals for the purposes of their pharmaceutical inquiries.

Records dating some 2,500 years ago indicate that the Sumerian people were very in touch with the vast properties of which natural remedies could bestow. According to John M. Allegro, a world renowned Dead Sea Scroll Scholar; ancient Sumerian tablets dating from the third millennium have shown remedies made from snake-skin, saltpeter, figs, cassia, pear, and other natural ingredients. As time progresses, the medical tablets from both Sumerian and Accadian civilizations include botanical lists of barks, saps, resins, fruits, and more. "This kind of careful catalogue of plant-life does not appear in

the Western world until the fifth and fourth centuries BC" (Allegro, 2009).

During these ancient times; humanity recognized the cycles of life in the world and the dependency for rain in order for Earth to produce fruits. It is here that religion begins, with the pattern of life on earth following rain from the sky, which was seen as the semen from heaven touching mother earth in order that she will give birth. Hence came about the philosophy that saw the divine creator as a heavenly male impregnating mother earth (Allegro, 2009). Sexual activities may have taken place outdoors for the purposes of stimulating the heavens for its divine rain, which brought crops, becoming the foundational ideas for what we consider today as the ancient "sex cults" or "orgiastic societies".

Much of ancient mankind also likely understood the act of coition between male and female to be a signature of life, for life was the fruits of sexual intercourse. This essentially led them to the likeness of male and female combined to be an illustration of the creator, a symbol of the divine. From this school of thought came the portrait of a hermaphrodite, both male and female, as 'The Image of God'.

For a philosophy that believed that the picture of god was a hermaphrodite and nature was the fruits; Mushrooms, especially the psychoactive type, *"proposed*" a complex situation. While there are many diverse organic organisms that live within the Earth's atmosphere, none are quite as mysterious as the primitive fungi. "The mushroom has

been, anthropomorphically, personified as a Man, a God, something of extraterrestrial origins, and a Plant God, SOMA, who was mediator between Mankind and the God/Gods/Goddesses, in the ancient Hindu religious books known as 'The Vedas.'" . . . "The Mushroom itself has very interesting features that resemble, and have been related to Gold, Flesh, Blood, Phallus, Vulva, Fire, Saucer, Cup, as well as a Disc or Orb." (Arthur, 2000).

These organisms thrive only on dead organic matter, turning death back into life; this is called *Saprobic* nutrition (Vishniac, 1966). Fungi are the cause of most *serious diseases*, as well as *lifesaving antibiotics*. Also, these impressive organisms are essentially a *seedless fruit* that reproduce by means of a-sexual microscopic spores. This helps explain the "virgin-birth" stories, as well as Jesus raising the dead, which is often propounded by religions. The "stable" or "manger" tales that surround the birth of Jesus is explained by our modern terms "Holy Cow" or "Holy Crap" since Psychedelic Mushrooms are also often found on cow's dung.

God-like in characteristic, mushroom spores are scientifically considered to be "*omnipresent* around the globe" with Billions percolating freely even in the upper-most areas of the Earth's atmosphere. Spores are so tiny and travel so freely through the air they are even found across ocean airspace and remain active or dormant in all unregulated airspace on the planet, including the interior of homes and vehicles. *Mushroom Spores have been dated to remain dormant for*

millions of years and are still capable of becoming activated when conditions are suitable for their growth. The toughest organic material on the planet is the outer shell of the spore, and it is believed that this aids them in escaping the Earth's atmosphere and entering into outer space (McKenna, 1993). Once in space, they may stay in hibernation until reaching further destinations, possibly light-years away. Upon finding a habitable environment they will begin the evolutionary processes by producing fungi.

In Contrast to the microscopic spore, the *largest organism currently known on the planet is none other than a network of mushroom mycelium produced by spores.* Weighing in at more than enormous blue whales and even covering more turf than aspen groves, the network of white mycelium that thrives in eastern Oregon United States encompasses over 2,000 acres as it holds the title for the largest organism on Earth (Casselman, 2007).

Miraculously these organisms take on a completely passive philosophy by remaining noninvasive to the living matter that surrounds them. The mushroom *mycelium* produced by the spores and by which the mushroom fruit body grows is comprised of *hypha* or *hyphae,* which are minute threads or filaments as vulnerable as a spider's web (Vishniac, 1966). Just as the Spore is Omnipresent throughout air, so the Mycelium too is present wherever chlorophyll-using plants are found. This is because Mycelium gives life to all chlorophyll-using plants by living in symbiosis with root systems, providing vital nutrition

to the plant matter. Without this network of mycelium, no photosynthesizing plant would exist.

It is understandable that the ancient people would have been amazed at its growth *without seed* and its ability to produce mushroom fruit bodies rapidly after morning dew, (as the manna is described in the Bible). However, all of these miraculous facets of the mushroom pale to its ability of causing profound and life-changing experiences when the psychoactive mushroom is simply eaten....

II
Magic Mushrooms

During a personal interview regarding the mushroom experience with Author and Cultural Anthropologist from the University of Arizona Laura Resau, she recalled the time her Mazatec Mushroom ritual took place just outside of Huautla de Jimenez, Oaxaca, Mexico with a Shaman native to that area. Resua explained that her mushroom experience was very significant and life changing. She described the ability, while under the mushroom state, to transmute anger into compassion and have an expanded and wider perspective on self and others. “All of existence seemed to come alive” and this offered her a renewed compassion for life and an access to higher wisdom. The Mazatec belief systems that incorporate Catholicism and Sacred Mushrooms call the mushrooms "sacred children" and believe that the mushrooms sprang from the blood of Christ after his resurrection. The mushroom also provides shaman with methods for healing illnesses and gaining insight. “When they take the mushrooms . . . their spirits fly” and they can communicate with the mushrooms deities. As one author writes of the mushroom induced experience; "this experience is of extremely great value'. So much so, that I feel it necessary to the evolutionary process of each and every individual, and inevitably to all of mankind." (Arthur, 2000).

Since certain fungi contain drugs with marked hallucinatory properties, it is not only in Christianity where this understanding is useful, but all throughout the world. “It is not surprising that the mushroom should have become the Centre of a mystery cult in the Near East which persisted for thousands of years. There seems good evidence that from there it swept into India in the cult of the Soma some 3,500 years ago; it certainly flourished in Siberia until quite recent times, and is found even today in certain parts of Latin America" (Allegro, 2009).

The secrets of the mushroom cults still persist today. For example; Spores that fall to the ground from the rounded mushroom cap will often form a circular network of mycelium, and over time as mushrooms grow from these mycelium rings, the rings will grow out as the mycelium ages. So the size of the ring indicates the age of the mycelium patch, similar to the rings in trunk of a tree (College of Agricultural Sciences, 2001). These mycelium rings, many of which lie just underneath the earth's visual surface, are scientifically termed as "fairy rings" ***(See Plates 1 & 2)*** (RHS Advisory Team, 2012). Important to note; one of the largest fairy rings in the world is located in England, and *actually surrounds none other than the megalithic monument known today as Stonehenge* (Vishniac, 1966). Understanding the secret that religion is based on mushroom use becomes that much more easily understood for the laymen and the Stonehenge still stands as a point to this fact. "It is no surprise that Nordic/Germanic gods have connection to mushrooms in their mythology. As Thor throws his mushroom-

shaped hammer to the ground, mighty thunders and lightning cracks cause the real mushroom(s) to appear. As the horses pulling Odin through the sky in his chariot become over-exerted, their blood-mingled spit falls to the ground and causes the Amanita mushrooms to grow at those exact points." (Arthur, 2000).

(Plate 1) Mycelium Fairy Ring (***Plate 2)*** Fruited Fairy Ring

Learning the basic scientific terms for the parts of a mushroom helps the researcher to decipher the wordplays of the ancient mystery schools. Many psychedelic mushrooms contain patterns under the cap that are described as fish-like "gills" ***(See Plate 3)*** **(**Mushroom Appreciation. 2008). In fact, according to *The Nature Program's* book entitled Mushrooms; scientific terms for the mushroom include words such as *Fleshy, Fruit body, Gills, Life cycle, Veil, and Ring* (Vishniac, 1966). Hence, one can actually eat *flesh* from a mushroom that has *gills* like a fish (Kuo, 2005), (Conservation Commission of Missouri, 2011). This is the basic wordplay for eating from the flesh of God (YHWH, Jesus, etc.) symbolized by a fish, or the sign of the fish or *"Pisce"*.

(Plate 3) The 'Gills of a Mushroom

"This is the bread that comes down from heaven, so that a person may eat it and not die. I am the living bread that came down from heaven. If anyone eats this bread, he will live forever. And the bread I will give for the life of the world is my flesh." –John 6

Furthermore, Archeologist and Dead Sea Scroll scholar John Allegro professes in regards to the ancient fertility and mushrooms cults that "it should be remembered that they were *heirs to a very long tradition of this kind of word-spinning"*. Allegro explains that wordplays "can be a purposeful disguise, a means whereby special, secret names of the Holy Plant could be conveyed to the initiate through his informed group-leader without their being revealed to the outsider." (Allegro, 2009). The famous Greek physician, pharmacologist, and botanist of over 1500 years ago, Pedanius Dioscorides, documented that *"after visiting the Magi of Persia, Arabia, Ethiopia, Egypt*

(Dioscorides) declares that the "special" names of plants are hidden under the title of "prophets" (prophetai)" Therefore, a body of cultic tradition primarily concerned with the accurate transmission of the special, occult names of the drug plants and their incantations has been kept hidden for centuries (Allegro, 2009). This can explain the main reason that it is so important for the Jewish, Christian, Islamic, and other religions to know the *true name* of their god, just as the ancients understood – knowing the true name of the gods and prophets gives the initiate understanding and insight to locating the particular organic matter that is being mentioned. "And those knowing your name will trust in you, For you will certainly not leave those looking for you, O Jehovah." (Psalm 9:10). This is found throughout the bible and other religious texts by deciphering the proper names of prophets and gods, for they are often the names of substances which were labeled with qualities such as Holy and Divine.

(Plate 4)

A Maturing Mushroom

The Original 'Easter' *Egg*

III
Holidays

Wordplays on the mushroom are countless in terms of religious ritual and holiday. When discussing the development of a fruit body from mycelium, the Nature Program describes it like this - A very young and undeveloped mushroom that is still *covered with its veil is called an egg.* "The young mushroom has *the shape of a chicken egg* completely covered by a thin membrane called the *universal veil. . . The veil then bursts and reveals the junction of the stem and cap"* (male and female) (Vishniac, 1966). Searching for the Mushrooms while they are still in this 'egg' state is what the Easter egg hunt rituals are clearly centered upon ***(See plate 4)***. Under the main visual mushroom structure remains the *volva,* which essentially holds the mushroom in what appears to be a sort of grail. Furthermore, *once the 'veil' is lifted from what is considered the "rib "of the mushroom, and the stem and cap are revealed, a ring of tissue is left by the female cap around the finger-like mushroom male stem* ***(See Plate 5)*** (Vishniac, 1966). The revelation of the marriage ritual is blatant with this new understanding regarding the lifting of a veil to reveal the unification of the two sexes with the physical ring remaining. This revelation of how a mushroom develops is also the basis for the Biblical Creation story of the female emerging from the male's rib in Genesis.

(Plate 5)

The 'Ring' *left behind after the egg matures and the* 'Veil' *is Lifted*

Historically, Shamans are known to ritualistically dress in attire that resembles the substances that they induce to obtain their trance states. The word Christmas originally comes from the Egyptian KRST and Mass (Allegro, 2009). *KRST* can be noticed in our modern terms such as Crisco oil, and is related to Kristo, Christo, and Christ, the anointed one, or one anointed with oil. The mushroom is naturally oily and some secrete a psychoactive oil especially when being dried. (Evidence even suggests that friars may have smeared this oil on their freshly shaved scalps). *Mass* mean pertaining to or involving. So our story of Christmas *(Christ-Mass)* arises from the Siberian Shaman

going into the woods seeking out the red and white colored psychoactive Amanita Muscaria mushroom that grows in a *symbiotic* relationship with the roots of the *pine tree*. Hence the theme of Green, red, and white as Christmas colors originates from the green pine tree with red and white-spotted mushrooms underneath. Dressed up as the Amanita Muscaria Sacrament in a red and white outfit, not much unlike many outfits worn by Popes, 'High' Priests, and of course Santa Clause, the Shaman would gather the mushrooms for the town's people ***(See Plate 6).***

First the Shaman would pluck some mushroom from the ground and place them in the trees to begin drying, like an ornament hung in a tree. After enough mushrooms had been gathered for the community, the shaman would bag them up and bring the partially dried gifts back to the yurts for delivery. In Siberia, where the Amanita Mushroom is abundant and has occultic history, the snow would sometimes block the doorways of the yurt homes so the gift bearing Shaman would be forced to climb down the chimneys.

Before eating, the Amanita Muscaria must be fully dried or it can be toxic. So once the mushrooms were delivered, the families then hung them in stockings above the fireplace to dry them out completely overnight, making sure they were edible for consumption.

(Plate 6)

(Notice it's crown of 'thorns')

The Red and White Fly Agaric, also known as *Amanita Muscaria*, has a bright and beautiful look. Its psychedelic effects have made it a Legend. From the bush that Moses spoke with which was on fire but did not burn up, to the Holy Grail of Immortality, and Sacred Soma of the Vedas; Muscaria Mushrooms may be central to Christmas, and the actual 'Blood of Christ'.

After the stockings were hung, the family would scurry off to bed only to awaken to dried Amanita Muscaria mushrooms ready to be eaten (Icke, 1999). The laymen and children which were allowed to partake in the sacred substance either saw beautifully colorful heavenly-bright lights and had a wonderful time communing with the divine realms because they were good and happy people, or if they were "naughty" a bad trip caused them to enter a place of terror called "hell".

"So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. That is why many among you are weak and sick, and a number of you have fallen asleep. But if we were more discerning with regard to ourselves, we would not come under such judgment. Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world". - 1 Corinthian 11

The final and main ritual to be understood about the mushroom is Eucharist, or Communion, as described by the Catholic Church. It is important to understand that the 'Doctrine of Trans-Substantiation' was established under Emperor/Pope Innocent III in the early 1100s whereby the Priests claim to transmute an ordinary wafer or cracker into the literal "Body of Christ" (Arthur, 2000). This is because the church recognizes the importance that Bible puts on the actual eating of Christ's body.

John 6 reads: "Then Jesus said unto them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He that eats my flesh, and drinks my blood, dwells in me, and I in him." (Biblos, 2011).

It is also important to note here that the Amanita Muscaria is the blood-red mushroom which contains the psychoactive ingredient known as *Muscimol*, whereas the "gold-capped" and other psychoactive mushrooms contain a different active ingredient known as *Psilocybin*. Combining these distinct fungi may be the answer to the Blood and Body parables.

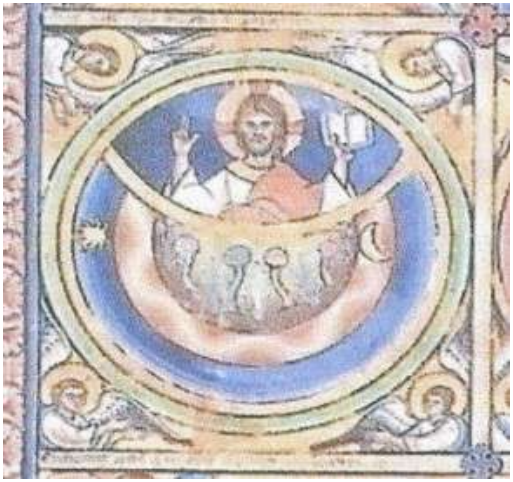
IV
Modernity

Credible organizations are increasingly studying magic mushrooms active ingredient "Psilocybin". United States based John Hopkins School of Medicine and the Neuropsychopharmacology Unit based in the United Kingdom's Imperial College London have scientific researcher which concludes, by means of new medical technologies including fMRI brain-scans, *that psilocybin actually dampens activity in the brain which is associated with depression.* This means that Psilocybin patients should have a more optimistic outlook on life, and this offers a safe alternative to current legal prescription medications. Research is showing that Psilocybin Mushrooms are a psychologically healthy experience when used responsibly and even have physical healing effects such as the ability to suppress pain in individuals whom suffer from migraines (Mason, 2012).

These results compliment a previous study conducted in 2011 which also showed a lasting decrease in anxiety levels for patients who had undergone only a single dose of Psilocybin. Individuals taking these treatments have even suggested that a mystical experience is obtainable through ingestion of this natural substance and many have rated the experience to be as significant as having their first child. The

studies even showed that Psilocybin can have a dramatic increase on memory and vivid imagination (Imperial College London, 2012).

New work done by Professor John Rush reveals that Mushrooms have been encrypted into Holy Judeo-Christian images for centuries. It is also important to recognize that the artists whom worked in these basilisks were required to have the credentials of those only initiated into adept teachings of the religion and therefor understood the means by which to conceal their messages into the artwork (Rush, 2011). By cataloging and reviewing artwork found within cathedrals from the antiquity to the modern times; Rush concludes in his book *"The Mushroom in Christian Art"* that *Christ has actually been depicted as referring to Mushrooms in Christian artwork for hundreds of years*, more blatantly originally ***(See Plate 7)*** and then slowly encrypted into hidden images as persecution forced these religions into underground secret guilds and churches ***(See Plate 8***). Rush also explains that in the earliest forms of Christian art, Christ was not depicted as a human-being at all. "It wasn't until Jesus was declared fully God and fully Human by decree that we start to see actual images of "Jesus Christ" in the art" (Rush, 2011 pg viii).



(Plate 7 above)

Canterbury (Anglo Catalan) Psalter, 1180

St. Apollinaire, Ravenna, Italy, c. 550 CE

(Plate 8 below)

Mushrooms breathe oxygen and are genetically, biochemically, and structurally more similar to humans and animals than to plants (Stevens, 1999) and this is becoming a matter of great interest to modern researchers such as botanists, mycologists, and microbiologists to name just a few.

Anthropologist and Botanist Terrence McKenna suggested that the Mushroom was a possible locality for an Alien life form on earth that originated from another planet or galaxy. This idea is partially due to the fungi's physical features of working in the essential trinity fashion, in the three necessary stages; first from the spore, then to the mycelium, and finally into the psychedelic, consciousness expanding, information providing, Mushroom fruit-body. Mycologist and Author Paul Stamets also concludes that evidence supports the notion that the Kingdom of Fungi are actually a sentient species, perhaps even more evolved than Homo sapiens (Stamets, 2005).

From Microscopic spores to Colossal Monuments, it is only when the "flesh of the gods" is produced as a mushroom and ingested by mankind in which the Alien presences, or spiritual entities, are able to commune, or communicate, with individuals. Textual research and study on this topic will not allow a person to fully grasp the magnitude of this phenomena; "First hand understanding is through the ingestion of the holy substances (the mushrooms), of which there has been so much written, that this brief expose' merely scratches the surface of (Arthur, 2000). Personal ingestion of the Sacred Sacraments provides a

direct experience that is essential for the growth of the individual and humanity alike.

The Origins of Religion Conclusion

Through research into religious texts from around the world and a closer look into the symbolism that surrounds them, we can clearly see that psychedelic substances have been the centerpiece for religious experiences since ancient times. Perhaps this will help shed light onto the modern practices that have their roots in such a faraway time, yet still thriving in symbiosis with the fungi traditions of today. It is however extremely important that this phenomena be brought to the world of academics, for as one scholar writes, "The extraordinary situation has arisen that this most important mushroom cult, from which much of mythology of the ancient Near East sprang, has been almost completely overlooked by the historians." (Allegro, 2009). It is the Ancient texts and artwork, as well as the experiences of brave individuals which have helped to uncover the literal Blood and Body of Christ that our modern times is in such desperate need of.

Scientific Terms

EGG – Very young undeveloped mushroom still covered by its 'universal' veil.

FAIRY RING – A Ring of mushrooms on the ground representing the periphery of mycelia growth of a Basidiomycete (higher fungi)

FLESHY – Said of mushroom which is of soft consistency, the opposite of woody and corky.

FRUIT BODY – The visible organ of a mushroom. The entire structure of a fungus which bears spores.

GILL – Thin blade radiating under the cap of a mushroom or toadstool.

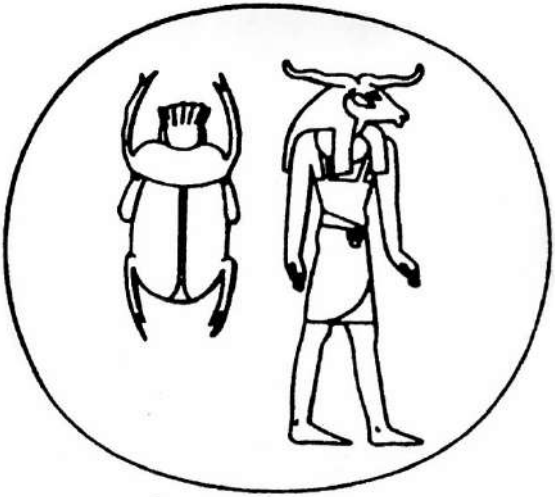
INNER VEIL – The hyphal membrane which covers the gills of a young mushroom.

MUSHROOM – A general term applied to certain specimens of fleshy fungi.

MYCELIUM – Mass of white fiber-like hyphae constituting the substance in which the mushroom fruit body grows from.

Scientific Terms provided by Vishniac, 1966

Ancient Egyptian Royal Motifs; as Reference to *P. Cubensis*



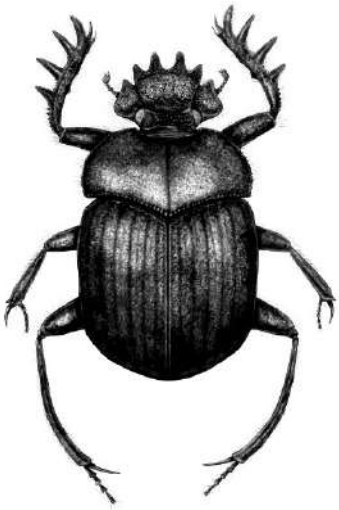
NICKLAS B. FAILLA
COLORADO STATE UNIVERSITY

Abstract

The motif of the *sacred scarab* (dung beetle) symbol is a distinctly predominating theme in ancient Egyptian hieroglyphs and amulets and the ancient Egyptians even depicted the dung beetle as a religious deity known as "*Khepri"*. Its prevalence as sacred imagery has been ill explained by past Archaeologists and Egyptologists. Many historical explanations of the divinity attributed to this beetle have been based upon assumptions that the Dynasties of ancient Egypt had *"misunderstood"* the biology of beetle, and that it was this "*misunderstanding"* which led the Egyptians to keep the beetle in such high esteems. Secondary research which was triggered by newly discovered evidence on the newly discovered Genus of *Psilocybin* mushrooms, offers possible explanations to more probable motives behind ancient Egyptian's use of the *sacred scarab* symbol. By taking a holistic perspective on the Egyptian culture through examining a variety of information ranging from accepted religious myths in ancient Egypt, to individual hieroglyphics, artifacts, and even monumental temple structures, as well as the historical ecology of Egypt, this paper deciphers the significance of *Coleoptera: Scarabaeeiodea* (dung beetle), as well as the *Sacred Cow*, the *Sun disc*, and the historical use of the *two wheat ears* symbolism with explanation of their possible encrypted references to *Psilocybe*.

I
Egyptian Motifs

Throughout ancient Egypt, the dung beetle (Young, 2005), an *insect* of the Order of *Coleoptera,* Family of *Scarabaeeiodea,* Genus of *Kheper* and the Species *Kheper aegyptiorum* (Ratfliffe, 2006), had become one of the most common symbols represented in Egyptian iconography (Ward, 1994). Ancient Egyptians would have collectively know this dung beetle as "the *sacred scarab*" (Ratcliffe, 2006) *(See Figure 1)*. To illustrate how popular the symbol of the beetle became in ancient Egypt, it ought to be understood that the beetle was so sanctified by the people of ancient Egypt that they endowed it as a religious figure. *Kheper,* also known as *Khepri*, is not only the modern Genus name of this beetle, but also the name given to a an actual Egyptian *deity* whom was identified symbolically by a human body with a dung beetle for his head (Ward, 1994 p.188). Scarab beetles were apparently so important to the ancient Egyptian culture that their images are depicted all



***(Figure 1)** a Scarab beetle. (Coleoptera) (Encyclopedia Britannica. 2010).*

throughout Royal Tomb walls in artwork and hieroglyphs. Many times the scarabs are depicted holding an orange or golden disc within their grasp or between their wings *sun dics/psilocybe*) (Berlant, 2005) (Hornung, Erik, and David Lorton. 1999).

Images of the sacred scarabs are not only included on paintings and engravings, but also range from simple to elaborate items and were also worn on all types of jewelry such as rings, necklaces, pectorals, and bracelets (Ward, 1994. P189). Another popular object in Egypt that maintained this image is known as the *heart scarab (See Figure 2).* Heart Scarabs are small, varying in size, with some approx. 3.25 inches long 2.25 inches wide and 0.6 inches or larger in thickness. These manufactured figurines were commercially produced in ancient Egypt and closely resemble a scarab beetle with a flat base. The base contained varying engraved inscriptions (C.L.R. 1915). The amulets were traditionally mummified near the hearts of all deceased whom were given a proper burial, commoner and royalty alike (C.L.R. 1915). It was said that the amulets assist in achieving an eternal afterlife (Ward, 1994 pp.188-189).

(Figure 2) Top and Bottom of a "Heart Scarab". (Evans, 2014).

To exemplify the importance of this predominating insect symbol in the ancient world of Egypt: the scarab-shaped amulets with

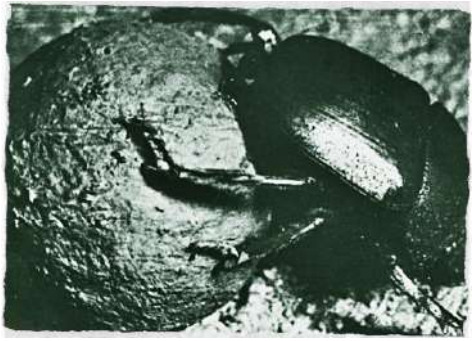
inscription at the base also became the primary method for clay-sealing documents and goods, similar to more modern wax-sealing, and by ca. 2000 BCE all government officials, high and low, were appointed scarab amulets with their names and titles engraved upon the base. Some *Heart Scarab* amulets, which were encrypted with the name of deceased rulers, are said to have been produced in bulk and were historically offered at royal funerary temples as souvenirs by the Royal families (Ward, 1994 p.184-189). A variety of scarab amulets, no single one identical, were manufactured from practically any kind of stone available, and even the use of precious metals are seen in scarab objects.

It is important to remember the prevalence of the scarab within the Egyptian culture, and that the number of scarab items from ancient Egypt number in the hundreds of thousands, with scarab symbolism located within every single excavation site across Egypt. It has been said that the popularity of the scarab amulets was equaled only to that of the famous *Eye of Horus*. (Ward, 1994 p.190-194). "From about 2200 BCE to late in Egyptian history, scarabs remained one of the most common objects manufactured in all of Egypt." (*See Figure 3)* (Ward, 1994 p.187-194).

(Figure 3, below) Scarabs, many holding round golden/orange discs, are found painted, engraved, and crafted from all types of materials by the hundreds of thousands (Ward, 1994). *From left to right:* 1) Hieroglyph of scarab and golden disc from the wall of Tomb KV6 in Egypt's Valley of the Kings, Pharaoh Ramesses IX (20th-dynasty, ca. 1120 BCE) (New World Encyclopedia. 2008). 2&3) Winged Scarab Amulet and Winged Ram-headed Scarab Amulet ca. 750 BCE Tomb of Queen Tabiry **(Museum of Fine Arts, Boston. 2011) .** 4) Winged scarab Amulet ca. 1890 BCE (The British Museum, 2014).

II
Sacred Scarab Beetle

The physical dung beetle (scarab) is typically about 8-11 mm long, black, (Ratcliffe, 2006) and has encased *wings* on its back which it can expand and use for short-term low-elevation flights (Thompson, D. 1890) at heights of about a half meter above ground (Frolov, A. and Akhmetova. 2008). Today we see the majority of extant beetles within the Order of *Coleoptera*: *Scarabaeida* typically display one of two behavioral traits: *1) 'Rollers'*, which is a task of the male beetles who use their powerful spade-like forearms to collect and mold dung into a nearly perfect sphere, or ball, about four to five times its size (comparable to the size of an apple) which is then easily rolled to their tunnel (burrow) locations or buried in sand *(See Figure 4)* (Ward, 1994) (The Editors of Encyclopædia Britannica. Dung beetle) (Emlen, D. and Philips, T. 2006). *2)* '*Tunnelers'*, believed to be the focus of female beetles. These beetles burrow tunnels, often directly beneath cow dung, where they will store dung for food, nest



(Figure 4) The male beetle rolling a ball by balancing it with its rear legs while using the front pairs to push. *(Ward, 1994).*

building, and egg laying (Ward, 1994). The "Tunnelers" start by burrowing four to eight inches deep into the ground where they will then hollow out a chamber, the chambers are approx. four inches square, in which the beetle brings the dung (and mushroom) material into. Next, in the small hollowed 4" chamber, the female uses the material from the dung to form a nesting ball. The nesting ball is not a perfect spherical ball-shape like the others which are rolled and used only as food, but instead, the nesting ball is pear-shaped and includes a hollow piercing at its tip (note: the shape atop the *Ankh*) in which the eggs will be placed (laid) before sealing off the nesting chamber *(See Figure 5)*.

(Figure 5 above) The female beetle, preparing a pear-shaped food supply (dung with fungi incorporated) for eggs which will be placed in the piercing at the tip (Frolov and Akhmetova, 2008; Ward, 1994).

Furthermore, once the scarab eggs hatch the newborn pupas burrow deeper into the earth and create a second underground chamber while further developing until emerging weeks later (Ward, 1994. pp.187-189). Interestingly, some authors have noted that there seems to be striking resemblances with the human burial sites in Egypt utilizing these tunnel/chambering techniques with mummies resembling the scarab in it pupas stage (Andrew, 1994). The relationship of the *scarab beetle* to *cow-dung* is so intertwined that the development of Coleoptera: Scarabaeidae (*sacred scarab)* from egg to adult has *only* been documented by the use of cow dung (Young, 2006). Furthermore, the connection to certain dung beetles and cows dung can be seen in controlled studies where lifespans were significantly lower for beetles whom were fed foods without dung (Young, 2006). Reproduction was also *not replicable* within controlled environments where dung as a food source was not made available and instead replaced by other plausibly viable substrates (Young, 2005).

III
Cows Dung

Ancient cow dung from Africa that dated to the dynastic periods of ca. 1200 BCE – 500 BCE, show a significant amount of fungal (mushroom) spores in the majority of samples tested (29 out of 36 different samples) (Carrion, J. and Scott, L. 2000 p.239). One theory on mushroom growth in cow dung is the mycology's (mushroom's) need for a *sanitary growth substrate* with little bacterial competitors. The microscopic mushroom spores (seeds) are thought to have either been eaten directly from a mushroom source as they are notorious for doing, or also by orally ingesting the microscopic spores through regular grazing of grasses. The spores (seeds) are then transported to the dung by surviving the animal's digestion processes, at which point the sanitary excrement is used by the living spores as an ideal growth substrate *(See Figure 6)* (Carrion, J. and Scott, L. 2000 p.248).

(Figure 6, left)

Psilocybe cubensis; "the hallucinogenic cow patty mushroom" (Anderson and Kitzmann, 2008).

A particularly notable aspect regarding the *sacred scarab* (dung beetle) behavior, which was previously alluded to, is that the beetle is known to incorporate mushroom fruit-bodies (with a focus on the mushroom cap and gill sections) into both its brood (nesting) and feeding sources (Frolov, A. and Akhmetova, L. 2008). To further motivate these behaviors; the wet seasons are not only when the maximum dung beetle activity occurs, but also the same wet seasons are the times in which mushroom fruit-bodies are typically in most abundance as well (Hill, 1996). This notable tendency for dung beetles (*sacred scarab)* to feed on mushroom and incorporate them into nesting has been recorded in several cases and has been well documented in controlled studies where "abundant species were attracted to a variety of food types but several species appeared to specialize on either dung (and)or mushrooms" only (Hill, 1996). These facts serve to illustrate that many dung beetles depend on strict use of both dung and mushrooms as the beetle's sole resources of housing and nutrition (Emlen, D. and Philips, T. 2006).

IV
Psilocybe

A remarkable feature of the cattle dung, which is utilized by the beetles, is the dungs highly supportive nature toward not just any mycological life, but instead, cattle dung is *particularly* known for producing a psychoactive (hallucinogenic) *Psilocybe Cubensis (P. cubensis)* species (Guzman, 2008 pp.405-408) **(**Khaosok National Park, 2010) (Volk, T. 2008). Mushroom species containing *Psilocybe* are said to occur on all continents throughout the globe including areas of New Guinea, Africa, Columbia, Mexico, Peru, Argentina, Venezuela, and others (Guzman, 2008 pp.406). Studies of the *Psilocybin* mushroom, in both southern Mexico and Houston, have shown *P. cubensis* (*Psilocybe*) to thrive "exclusively in pastures on decomposing cow dung, or found on cow dung and rice hull compost in fields that support cattle." (Jacson, R. and Alexopoulos, C. 1976. pp.227-228).

Rice hull can be expected to show mycological growth, as cultivation of mushrooms has been successfully applied to a variety of grain substrates (grains which do not become soft when boiled), primarily cereal straws such as wheat straw, rice bran, millet straw, soybean straw and brewers grain (Chang, S. T. and Miles, P. G. 1984) (Daba, A. and Kabeil, S. 2008) (Hassan, F. and Hussein, S. p.100). It appears thenthat the learned ability of cultivating mycology on wheat substrates, which were particularly abundant in ancient Egypt, can

ultimately *explain the integration of wheat images with the golden disc in place of the scarab motif with the golden disc (See Figure 7)* (Berlant, 2005 p.280).

The reason that these mushrooms would have been so sacredly cultivated is because the *Psilocybin mushrooms* contain a special kind of neurotropic (hallucinogenic) chemical called *Psilocybe.* These mushrooms are famous for their golded or orange tops (caps). It has been well documented that these mushrooms are currently and traditionally used extensively by natives throughout regions of Mesoamerica during religious ritual and ceremony. These mushrooms are known to these native religious groups as *little saints* or *flesh of the gods* and it is French mycologist Roger Heim whom is credited with the discovery that Psil*ocybe* species is the neurotropic mushrooms which have traditionally been used during spiritual practices (Guzman, 2008

(Figure 7, right) *Wall painting of Queen Nefertari.* Notice the stalks of wheat grass, a great substrate to cultivate *Psilocybe*, are being used in place of the dung beetle wings. *image from her tomb in the Valley of the Queens, Thebes, Egypt* (Roger Wood—Corbis) (Encyclopædia Britannica, 2014. Valley of the Queens).

pp.405-408); showing that these "cow patty mushrooms" (Volk, T. 2008) have in fact historically been used for ceremony, and therefor ancient Egyptians would not be an exclusive group to utilize this substance in ritual (Guzman, 2008 pp.405-408). To further explain the importance and sincerity of these substances in religious ceremony, it is important to note that "the Mazatc do, moreover, sometimes suggest that it is *Christ* who speaks to them during their hallucination" (Kôhler, Ulrich. 1976). Therefore, it is possible that the attributed neurotic effects of *Psilocybe* to induce spiritual or hallucinogenic experiences which are "commonly known as ego death and spiritual rebirth . . . were apparently a central, though well-hidden, element in many Egyptian religious rituals" (Berlant, 2005 p.279).

Historically, elite cults using encrypted symbolism to maintain hidden messages is not new, and psychoactive substance, such as *Psilocybin* mushrooms, are traditionally used by the priestly/shamanic classes during religious ceremony and/or ritualistic settings that are, more often than not, conducted covertly and with great secrecy (Merlin, 2003) (Berlant, 2005): as is illustrated on an Egyptian passage from the *Book of the Dead*; a funerary text reserved for the walls of Royalty, which reads:

"And you shall perform these ceremonies secretly . . .
. . . Let no stranger anywhere have knowledge of it.
Do not speak about it to any man. Do not repeat it. . . ." (Berlant, 2005).

V
Sacred Cattle

The symbol of the cattle as sacred has also become an extremely common motif within ancient Egyptian artwork. Motifs of the sacred cattle (usually depicted with the disc between its two horns) became a central theme throughout Royal religious societies. It is commonly accepted that the bull was historically worshipped in ancient Egypt by groups known with names such as the cults of *Mnevis, Buchis, Apis,* and others **(**The Editors of Encyclopaedia Britannica. Buchis, 2014) **(**The Editors of Encyclopaedia Britannica. Mnevis, 2014) (Domick, 1958) (W. Spiegelberg, 1928). Cattle were so highly ritualized in Egypt that they were culturally portrayed as Royalty and manifestations of deity. The cattle of Egypt, both males and females, typically have larger and more distinct elongated horns when compared to western breeds. The cattle itself, as well as just the horns, can be found in Royal Egyptian motifs in several forms such as engravings, statues, and paintings, and are often *depicted with a disc (sun disc/psilocybin cap) between the cattle horns (See Figure 8)* **(**The Editors of Encyclopaedia Britannica. Buchis, 2014). The Disc and Horns symbol combination therefor appears to be related to its *Psilocybe* producing dung which is utilized by the sacred beetle. The bull horns, as the two wheat stalks, seem to

have become a simple replacements or interchangeable symbol for the beetle arms or wings which traditionally flanked the golden disc *(See Figure 9)*.

(Figure 8, left) The image of Isis wearing the common horns and disc motif atop her head; the horns in place of the beetle wings pushing a disc, as a symbol of the golden psilocybin cap on cow dung. (image obtained from: Budge, E. 1969).

(Figure 9, right) The Sun-Disc (Psilocybe) set between the bulls horns in addition to two stalks of wheat on either side, both mimicking dung beetle wings (reference figure 7). Horns are being used as a symbol of the "gold-capped" mushroom's growth habits on cow dung, and on the wheat stalks for its cultivation abilities on these grasses. (image from wall art on Royal tomb wall. Ca. 1250 BCE. "Book of the Afterlife", Hornung and Lorton, 1999).

To exemplify this point that the "*horn* and disc" symbols are interchangeable with the "*beetle* and disc" motifs, we often see a scarab or bird figure underneath the horns. The bird then, commonly falcons or vultures, can easily be interchanged with the birdlike flying scarab motif as an encrypted substitute. Egyptian motifs are also depicted with the beetle blatantly holding the disc and horns simultaneously, presumably, to enunciate the symbol combinations *(See Figure 10)*.

(Figure 10, left) The motif of the sacred scarab, wings spread like a vulture and split like ears of wheat. The beetle holds the "Sun-disc" (Psilocybe cap) between a set of bull horns to depict the cow-dung/Psilocybe connection. (image of Pectoral from the exhibit of King Tutankhamun Exhibit, Jewelry Collection. Tour Egypt, 2013).

To articulate the sacredness of cattle within the ancient Egyptian empire, it ought to be considered that excavations of Egypt show entire Temple structures built specifically for housing and diligently caring for sanctified cattle. The cattle were even depicted as the embodiment of

pharaoh. When the time came, these sacred cattle were bestowed funerary services fit for a King. A sacred cattle's funerary rights would include mummification entailing a *heart scarab*, treasured gifts, and burial *within a sarcophagi* which was *specifically made large enough to fit an entire mummified bull* (W. Spiegelberg, 1928) (Phys.org 2012). One excavated necropolis of sacred bulls (known as *the Serapeum of Saqqara)* is located near Cairo Egypt in a huge underground gallery which contain the massive sarcophagi of some 30 sacred mummified bulls. The large sarcophagi are carved from granite or limestone and each is accompanied with inscriptions describing the periods in which the sacred bull had lived" (Phys.org 2012) (Domick, 1958). The sacred bull's connection to the cow dung-inhabiting scarab (and therefore *Psilocybe*) was exemplified be a *mark of the scarab* encrypted onto the bulls tongue (Domick, 1958 p.183).

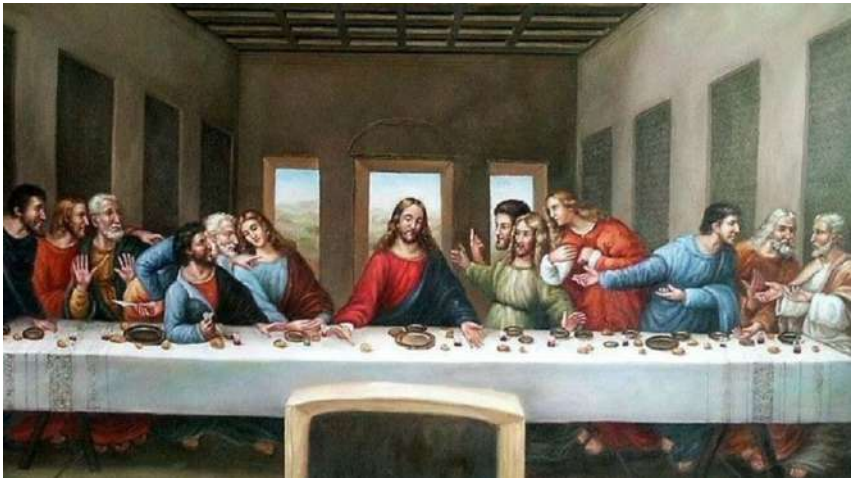
Egyptian Motifs Conclusion

When archeologists originally attempted to decipher the importance of these different symbols in ancient Egypt, the themes were simply overlooked by researchers, many of which had little to no information regarding *Psilocybe*. It was previously thought by Egyptologists that the entire ancient Egyptian civilization, including Royalty, must have held a "misunderstanding" of "the behavior and nest-building activities of some dung beetles" and that the misunderstanding was maintained throughout the entire history of ancient Egypt for over three millennium (Ratcliffe, 2006 p.86) (Ward, 1994 p.188). Until recent times, it has thus been accepted that the Pharaohs, which are attributed to massive monumental works such as pyramid structures and whom are said to have been in-charge of vastly stretching empires that reigned longer than any know civilization to date, "misunderstood the actual birth-cycle of the beetle, and that they apparently thought of the beetle as being a single sex, male, which planted his seed in the round (dung) ball out of which came his offspring." The notions ascribed to the sacred scarab were thus that the Dynasties reigning in Egypt were never aware of the activities of the female beetles. Previously, scholars have accepted these simple notions that ancient Egyptians "very early associated the *mistaken view* (of the dung beetle) *with the divine power* they called Khepri, who was a form of the sun-god Re, the morning sun reborn by self-regeneration" (Ward, pp.187-188). Thus it can be stated that the new evidence recently

provided (ca. 1920-Current BCE) by Wasson and others on *sacred Psilocybin mushroom use*, in conglomeration with a plethora of other research, has given overwhelming support to this alternative theory, one which propounds that Egyptian artists were *not "misunderstanding"*, but instead were "misunderstood"; and that the motifs of the scarab pushing a 'sun disc', is in fact not a depiction of an actual sun at all, but rather inferably; the 'golden' cap of a *Psilocybin* mushroom.

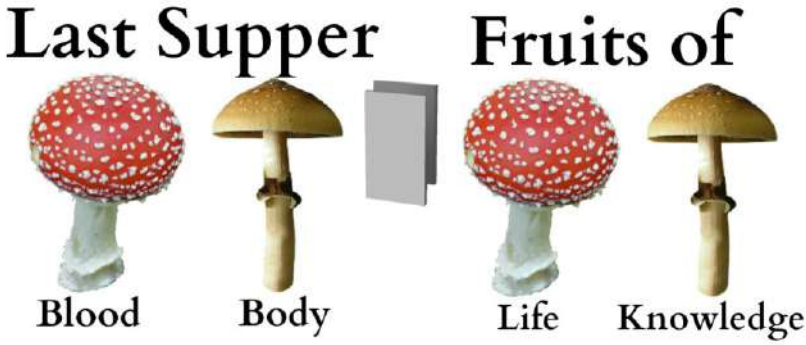
Special Pictorial Section

This section is intended to provide a brief overview of Sacred Mushroom worship throughout the world from historical to modern times.
The exposé here is only a few of countless pictorials from a variety of sources which help piece together the esoteric beliefs of this occultic knowledge.



1. The Last Supper showing Jesus Offering his Blood as Drink and Body as Food. Symbols of sacred psychedelic substances.

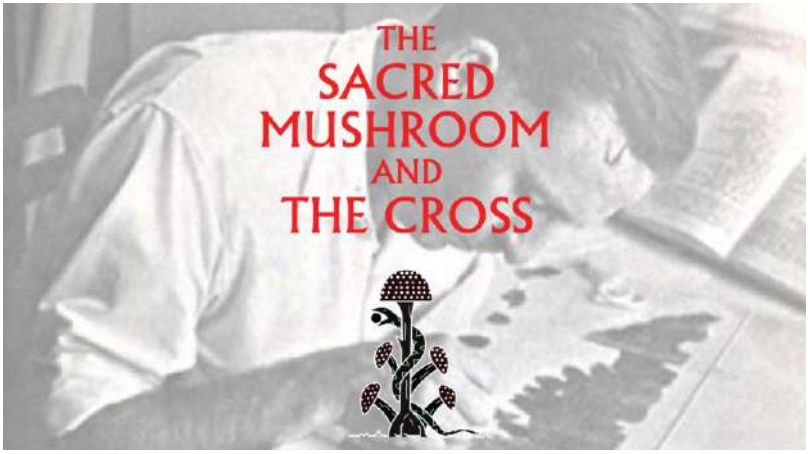
2. The Red Amanita Mushroom and the Gold Psilocybin Mushroom combine to make the Catholic Eucharist.



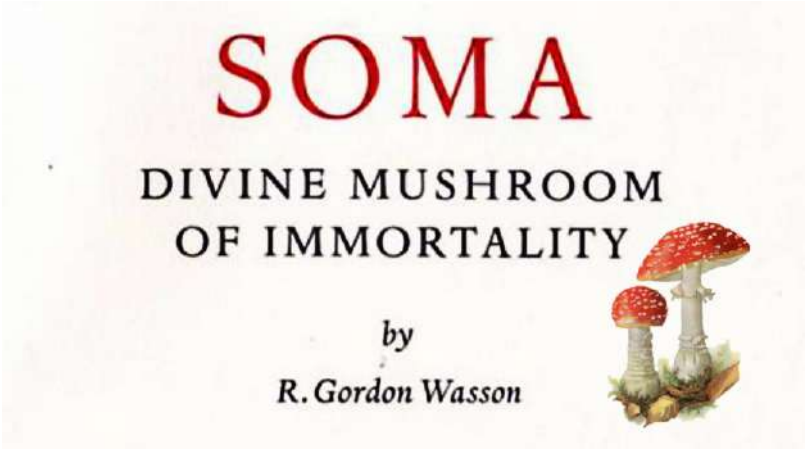
3. The Last Supper's Blood and Body of Christ, and the Fruits of the 'Tree of Knowledge of Good and Evil' & 'Tree of Life' are Mirrored Stories.
Jesus and the Serpent are One and the Same.

4. The Red Amanita Muscaria Mushroom is a completely different chemical substance than the Psilocybe Mushrooms.

5. Notice the Deer in the Garden of Eden; the ancient shamanic way of extracting the compounds from the Amanita Mushroom, as Santa Clause did. The Serpent offers the fruits as Jesus offering his body.



***6. John M. Allegro of Oxford University explains in his book* 'The Sacred Mushroom and the Cross" that Jesus was a Mushroom; and that this was encrypted into code by esoteric secret societies.**



7. 'SOMA' by R. Gordon Wasson of Columbia University and former Vice President of JP Morgan explains that the Rig Vedas of the Hindus was based upon the sacramental use of Amanita Muscaria Mushroom.

8. R. Gordon Wasson & Maria Sabina exposing the Sacramental use of Psilocybe Mushrooms in Catholic Ceremonies of Latin America.

Teonanácatl
(Gods Flesh)

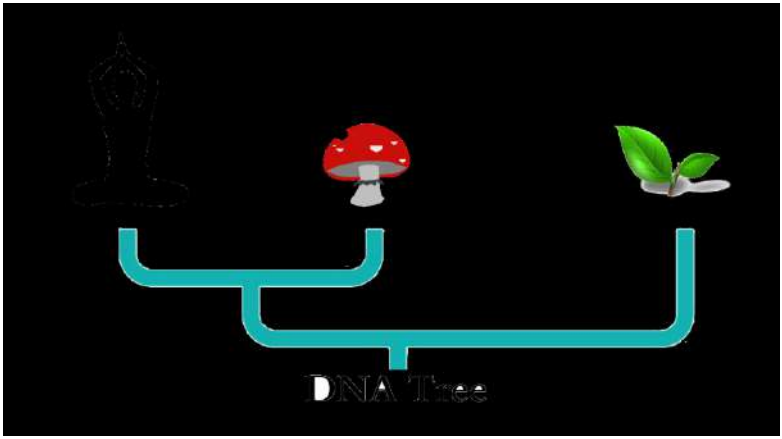
9. Teonanácatl is the Aztec word for the sacred psilocybin mushrooms and translates into English as 'Gods Flesh' or 'Flesh of the gods'. This is eaten in Catholic Mass as the Body of Christ in Latin American Catholicism.

Last Supper

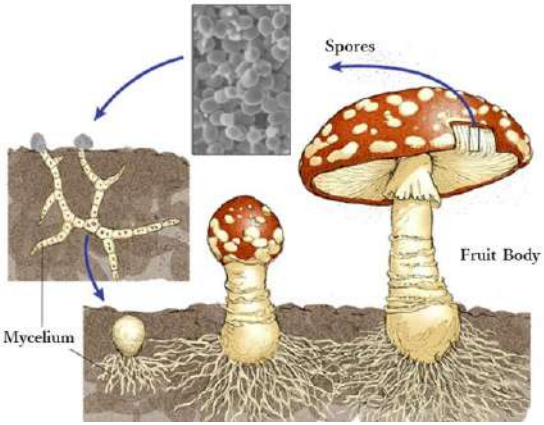
Blood Body

10. The Last Supper refers to both the Blood as Drink and the Body as Food. Likely a Symbol of the Two Distinct Psychedelic Compounds.

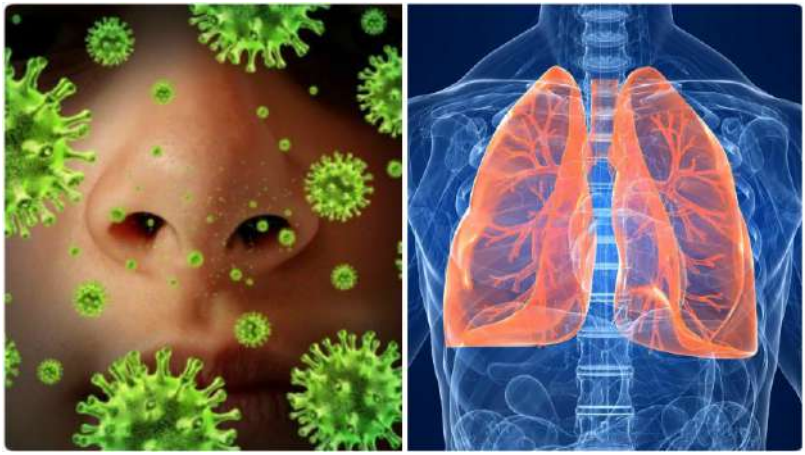
11. Famous 'Venus Figurines' incorporate both the "Crown of Thorns" of the Amanita, as well as the Ring and Dome of the unopened Psilocybin Mushrooms. The Figurines and Mushrooms are also basically equivalent in size.



12. Fungi are Genetically & Biochemically more Similar to Humans and to Animals than they are to Plants. Fungi are a Kingdom of their own, and Breathe in Oxygen and excrete CO2.



13. The Mushrooms works in a 'Trinity' fashion. From the (1)Microscopic Omnipresent Spores, to the (2)White Cloud of Mycelium that (3)Jesus, the Flesh, The 'Fruit Body' arises from.



14. Spores are Omnipresent throughout all unregulated airspace on the globe and enter the body through the air that we breathe. This is how people are able to use prayer through words and thought, as the spores are then connected to the global network of mycelium.

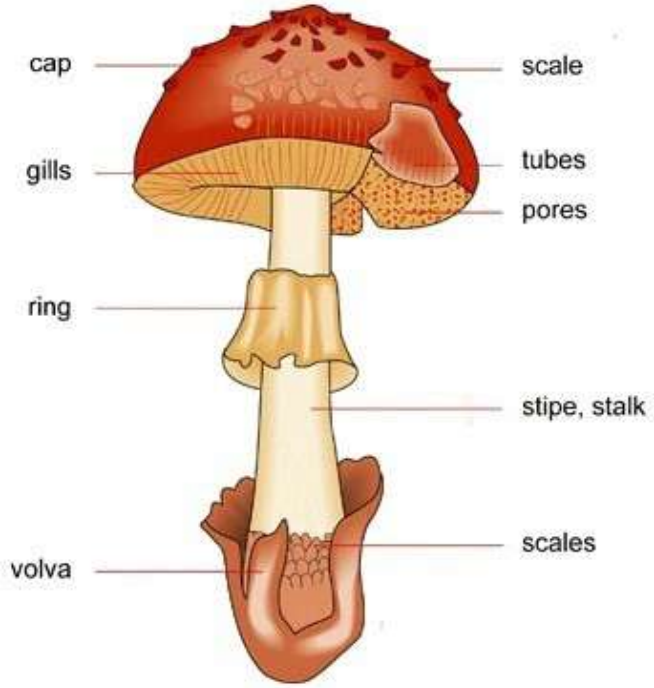
14. The Mycelium is a white network of thin filaments as vulnerable as spiders' webs. Born from the spores and often grows just below the earths visual surface; this layer is the foundations for the mushroom fruit body itself to emerge.

Revelations 1:7 reads: "Behold, He (Jesus) is coming with the clouds." Note that mycelium resembles both a cloud, and frost. Hence , when referring to the regular 'manna' in the desert, Exodus 16:14-15 reads: "When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground. When the sons of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given you to eat." ~ Exodus 16:14-15

At the last supper in John 6:49-50 Jesus then makes the distinction between edible and psychotropic mushrooms by saying: "I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die." This other 'hidden' manna is again referred to in Revelation 2:17 which says: "Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give some of the hidden manna."

15. The Networks of Mushroom Mycelium are linked to the root systems of over 95% of all Plants on the Earth. Mycelium provides plants with Vital Nutrients for their survival. This symbiotic relationship between plants and fungi is called Mycorrhiza.

16. BBC has reported that the Mycorrhizal internet of mushroom mycelium acts as passageways for plants to communicate. It was even recorded that differing species transport molecular compounds to one another using this vital network.

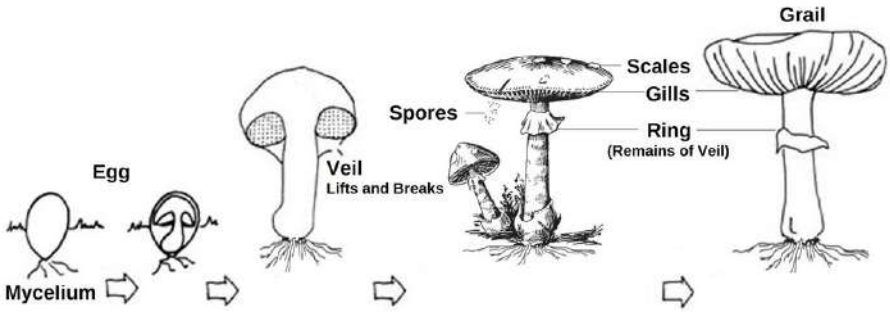


17. The 'Fruit Body' itself is the final stage of the trinity, and has been characterized scientifically as 'fleshy'. Hence, the 'flesh of the gods'.

The parts of the mushroom have been used as metaphors for the god itself. Such as the thorns on the crown, the scales of a serpent, the ring on the stem after the veil lifts, and the gills of the fish just to name a few.

(Note only some parts of the mushroom have been labeled.)

18. Modern Catholic Mass Ceremonies are an artificial version of the esoteric mass services which used entheogenic substances to commune with divine realms.



19. Knowing the Growth Stages of the Mushroom is important to understanding many of the secrets and symbols of religion and Holidays. As the Mushroom starts in it's 'egg' stage (Easter) it grows until the Inner 'Veil" lifts and the 'Ring' remains (Marriage). It then forms a flat table-top (Knights of the Round). Finally is turns upward into a cup, or 'Grail' (Holy Grail) which can natural fill with dew and waters; allowing a person to literally drink the blood from the Holy Grail of Christ.

20. Kabbalah imagery depicting the mirrored images of Jesus and the Serpent.

21. Moses' depiction of the healing serpent on a pole is the same image as Christ crucified on, what many Christian sects proclaim, was also a pole. The Serpent on the pole, as seen in the EMT symbol, the Dollar Sign, and others, is therefore an image of Christ, the Serpent, the Fruits of the Mushroom Occult.

22. (Left) A set of baby mushrooms before they break from their 'egg' stage. Notice the maturing mushroom in the top corner resembling a serpent. (Right) Actual serpent ages, nearly identical to mushroom eggs.

23. The lifting cap from the 'universal veil'. These colored second stage of 'egg' look-alikes appear to be the blatant ritual of ancient Easter Egg Hunts.

24. As the cap grows out of the 'universal veil', it can pick up residue on its top which creates the spots, or scales, on the top of certain mushroom.

25. Once the 'inner veil' lifts from the stem, a ring remains; this is the basics of the marriage ceremony. The 'gills' below the cap make the reference of the 'Fish' symbol of Christ.

26. Amanita Muscaria are often found in yellow, golden, or reddish colors. As the mushroom matures it forms a flat tabletop; the Table of the Knights of the Round & the Golden Plates of Joseph Smith.

In the final stages of maturity, the mushroom cap cups upward and forms the Holy Grail of the Knight Templar where water dew can collect inside the cup and absorbed the red pigment, allowing one to drink the red blood of Christ directly from the grail.

27. Siberian natives are known to use Reindeer sleds for transportation. The Siberian shaman have been documented as using the reindeer to seek out the Amanita Muscaria mushrooms that grow even in the snow, and are directly in symbiosis with the roots of conifer trees such as pines. Traditionally, the reindeer would eat the mushroom and convert the ibotenic acid into Musicmol during digestion, at which point the shaman would drink the reindeer urine that would be full of the psychotropic compounds, allowing the shaman to experience visions of flight among other things.

This reindeer with the red nose, the presents under pine trees, and Santa flying, are the apparent roots of the Christmas rituals.

28. The Garden of Eden is symbolic of the Last Supper. Notice the reindeer encrypted into many famous Eden images as a symbol of the ancient techniques.

29. Dome of the Rock in Jerusalem. The Golden dome seems to be a depiction of the Golden cap of an unopened Psilocybin Mushroom.

30. Ancient Mushroom Symbolism has morphed over time. From modern to ancient, top left to bottom right, we see the Islamic Flag > Turkish Flag > Ottoman Seal > Roman Byzantine Coin > Egyptian Hieroglyph > Egyptian Statue. When viewed in reverse, we can see how the symbols have changed overtime from the Golden Disc between the Cow Horns symbolizing the Rounded Cap of the Golden Psilocybin that grows particularly among Cow Patties. This disc and Horns symbol can then be seen atop the heads of many Egyptian Gods including Ra, and the Golden disc was later interchangeable with a Golden Sun-disc and/or a Star.

31. Here we see the Egyptian symbols in the above row; Isis with her wings, horns, and disc is a blatant representation of the Scarab beetle's wings. The Scarab Beetle dwells particularly within cow patties, the exact same place that the Sacred Mushrooms can be located.
Bottom Row shows (1) the Egyptian Sacred Scarab Beetles (Dung Beetles) in their natural habitat; cows dung. (2) The Holy Cow of the Hindus, and (3) the Sacred Mushroom itself growing from the patties.

32. The birth of the sacred mushrooms upon cow patties appears to be one blatant reason why Jesus is said to have been born near a manger; where the cows are kept.

33. Left: Ancient Egyptian Symbol of a birdlike figure (interchangeable to the Scarab with its outstretched wings) and the Sun Disc, or Mushroom Cap Above. Right: The same symbol is used as the American Seal, both encrypting their sacred mushroom worship into the esoteric symbolism.

34. Department of the Army USA Seal with a 'Liberty Cap' guarded by a serpent above. 'Liberty Caps' are also an actual species of magic mushrooms and are said to be the most common. They are found across the world including the United States and Europe.

35. Hinduism has many allusions to sacred mushroom worship encrypted into the artwork.
Left: The 'Holy Cow' that produces the 'Holy Crap' standing next to Shiva and his wife Parvati. Shiva is shown to be blue likely because Psilocybin Mushrooms are known to bruise blue when touched. He is also depicted with the guardian serpent around his neck. Parvati is depicted blatantly wearing red with spots as a symbol of the Amanita Muscaria.
Right: The image of the mushroom is encrypted into the umbrella and body of the figures, only meant for the initiates to notice.

36. Image of a Hindu Sculpture ca. 1200 AD at the largest religious monument in the world, Angkor Wat Temple Complex in Cambodia. Shiva here is Blatantly holding a sacred mushroom.

37. Sculptures of the Buddha with Mushrooms are commonplace. Serpents behind the Buddha's head are also often depicted, as the serpent is the symbolic guardian of the Sacred Mushrooms and interchangeable with Christ/Buddha/Shiva etc, as seen in Eden.

38. Stele from a Church in Farsala, Thessaly, Greece ca. 460 BC depicting people blatantly holding mushrooms.

39. Hercules completing his 11th labour of stealing the Golden Apples of Immortality from a Tree Guarded by a Serpent. This tree mirrors themes of Eden. Note that the Amanita Mushrooms (Soma) grow in symbiosis with certain tree roots and can very closely resemble the look of an Apple.

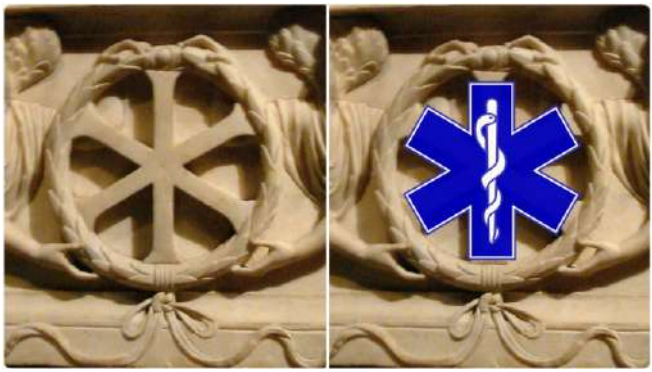
41. Just a few of the countless images of Jesus encrypted with Mushrooms in Cathedral art.
Top Left: Adam and Eve Eating from the Tree of Knowledge of Good and Evil with the Red Mushroom with its white spots in the background.
Top Right: A Blatant image of Jesus as a Mushroom being worshiped.

42. Popes' attire have traditional resembled the look of Amanita Muscaria Mushroom. The Soma of the Hindus and the possible Tree of Life.

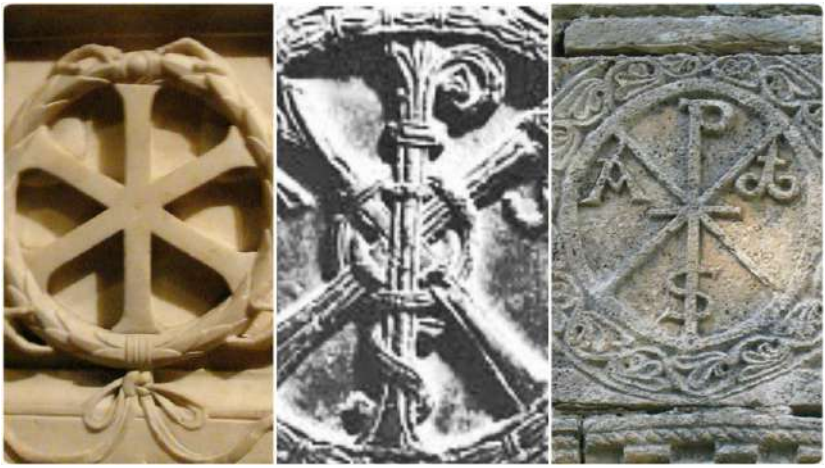
40. Popular images of the Garden of Eden are often depicted with Reindeer due to the ancient technique of converting the Amanita Muscaria ibotenic acid into Muscimol. Notice the 'apples' in the garden are depicted as simply a roundish orange food that often resembles the caps of mushrooms. The Garden is said to have contained two trees; the Tree of Life and the Tree of Knowledge of Good and Evil. Hence, the two distinct sacred mushrooms; Muscimol and Psilocybin.

Mushroom spores being omnipresent and their mycorrhizal relationship with plants explains why they weren't simply removed from the garden completely.

41. From Saint Joseph's Catholic Church in Fort Collins, CO. USA. Blatantly depicting a Reindeer next to the Holy Grail. An allusion to the ancient shamanic techniques of using the reindeer to convert the Amanita Mushroom into a usable psychotropic drink.



45. Left: Greek Monogram for Jesus Christ. From a Constantinople Christian Sarcophagus ca 400 AD. Right: EMT (Emergency Medical Technician) symbol depicting a Snake on a Staff as a Mirrored Image of Jesus Christ crucified. This is blatantly reinforced by the Greek Monogram for Jesus Christ behind the Serpent & Pole. Reinforcing that Jesus and the Serpent are one in the same.

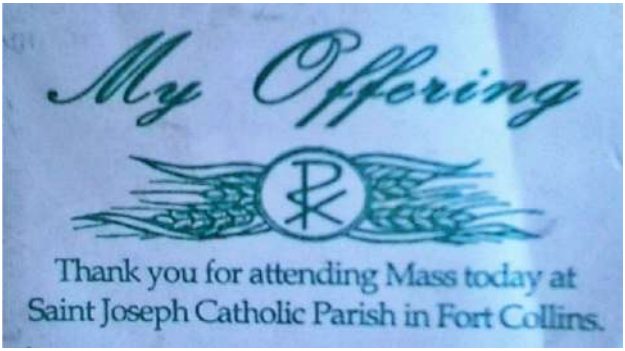


46. Here we can see how the Greek Monogram for Jesus Christ has morphed over time to become the modern RX or PX symbol of Pharmacy. Notice the Serpent coiled around the symbol in the Center and later translated to a simple 'S' shape on the Right.

47. The Caduceus depicts the guardian Serpents, Scarab Beetle Wings, and the unopened Mushroom in-between. Iconic of Ancient Egypt.

48. Sacred Scarab Beetles of Ancient Egypt were Extremely Common Religious Motifs. As seen here, the Scarabs are often depicted holding a large golden disc that sits upon a set of cattle horns. This is because the Golden Caps of Psilocybin Mushrooms are known to grow specifically within Cattle dwelling pastures; as are certain scarab beetles.

49. As time progressed within the Egyptian Dynasties, the symbols morphed from scarab wings flanking the golden disc into the two Wheat Ears. This is likely due to their newfound ability to cultivate the Mushrooms upon wheat substrates rather than solely relying on their natural growth from pastures. Notice the Serpents which accompany the sacred discs.



50. Here we see the PX (or RX) within the Disc flanked by wheat. This blatantly shows that Jesus, being the symbol of Pharmacy, is also the Golden disc between the Wheat Ears of ancient Egypt.
Image from an offering envelope at Saint Joseph Catholic Church in Fort Collins, Colorado, USA.

51. The United Nations (Left) has placed a disc between two wheat ears as replicating the Ancient Egyptian symbol of the Sun disc, Ra, Jesus, The Golden Cap Mushroom between wheat. To Exemplify this point; the World Health Organization (Right) is show with the Serpent on the Staff over the Disc; the Serpent on the Pole being a Mirrored image of Christ Crucified.

52. An Ancient Egyptian Royal Motif depicting the Sacred Scarab Beetle holding the Golden Disc between a set of cattle horns. The Origins of many modern symbols, including the United Nations. Notice the Serpents that accompany the discs.

53. Left: The IRS Logo shown blatantly interchanging the Wheat and the Wings Symbols. The Winged Eagle then become interchangeable with the flying scarab. Notice it holds Scales in its mouth as a symbol of the scaled serpent. Right: The Mexico flag depicting the winged creature holding the serpent. Another encryption of the esoteric Egyptian symbol for the Scarab holding the Forbidden Fruit & Body of Christ.

Therefore many of His disciples, when they heard this said,
"This is a difficult statement; who can listen to it?"

But Jesus, conscious that His disciples grumbled at this, said to them,
"Does this cause you to stumble? . . . the words that I have spoken to you are spirit and are life. . .But there are some of you who do not believe. . .For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."
John 6:60-64

From this time
many of his disciples turned back
and no longer followed him.

~ John 6:66

Ritual use of Cocoa & Psilocybe Combination Within Latin America

NICKLAS B. FAILLA
COLORADO STATE UNIVERSITY
2014

Abstract

Evidence obtained from secondary research on ceremonies conducted by Mesoamerican Shamans in the Oaxaca valley regions and surrounding areas reveal that *Theobroma* spp. (Cacao/Cocoa) is considered to be sacred and has both post and pre-Columbian roots in ritual conjunction *Psilocybe* containing Paneolus fungi. The research presented here briefly examines some of the known compounds within *Theobroma Cacao*, such as *Theobromine, phenylethylamine,* and *lactones,* as well as the possibility of other unknown substances within. In this section we examine the ethnographic accounts of traditional Mesoamerican rituals which utilize a combination of *Psilocybe* fungi (from *Paneolus* and other species) along with *Theobroma spp. (cacao),* as well as Cacao's historical attributes to divination. The Evidence seems to indicate that the addition of *Cocoa* during *Psilocybe* ritual may serve a utilitarian purpose, such as alleviation of undesirable effects caused by the *Psilocybe* intoxication.

I
Conquest

The conquest of the new world by the Spaniards ca. 1500AD introduced a diverse variety of new flora, animal, and fungi species to the invading western societies. Particularly among these plants were those which contained a variety of intoxicating compounds and used by certain Royalty and Elites; The *Theobroma Cacao (Cocoa)* tree and Psilocybin containing *Paneolus* Fungi (Edgar, 2010) (Schultes, 1940) (Wolfe, 2005).

Evidence from pre-Columbian drinking artifacts which date from ca. 1100 BCE to the conquest ca. 1500 AD distinguish beverages made from Cocoa and exemplifies there use in ceremonies and ritual which is said to have initially "contributed to the emergence of elites" within Mesoamerica (Henderson & Rosemary, 2007, p18938-18939). Furthering the formation of societal class stratification, with the help of rituals involving cocoa substance; reports reveal that the drinks made of from the sacred cocoa seeds were maintained in high esteems, and the drinks were not routinely served at commonplace events, but instead reserved for very special occasions such as weddings, births, or religious festivals (Steinberg, 2002, p61).

Documentation shows that Spanish conquistadors reported cocoa drinks being used by elite native members of the New World at the time of conquest in Mesoamerican regions. The Spanish occupants

reported large quantities of cocoa being stored in the warehouse of Aztec ruler Moctezuma II (Alden, 1976, p104). Also, Royal Mayan tombs dating as far back as ca. 500 BC show residue of *Theobromine*, a compound present in Cocoa, located within drinking vessels from the royal tomb caches (Edgar, 2010). It is well documented that several Mesoamerican groups, including the famous Aztecs and the Mayans, had regularly consumed beverages of cocoa in addition to the consumption of sacred psychoactive fungi (Guzman 2008, pp405-409) (Steinberg, 2002, p58) (Wolfe, 2005, p73-74). It is reported that the Mayan *pochteca* (traders) are said to have supplied the Aztecs with cocoa, and that both groups would be drink hot cocoa throughout the nights in which the psychotropic mushrooms were eaten. (Wolfe, 2005, p73-74)

Some of the earliest records of the New World indicated that "Wines" were not a substance in which the Aztec community partook in, but instead, it has been established that it was psychotropic mushrooms along with an abundance of cocoa drinks, which seem to have kept members of religious festivals intoxicated. The mushroom and cocoa substances reportedly kept participants happy and rejoicing during ritual, in addition to seeing "visions" (Wolfe, 2005, p73-74).

It was originally a French mycologist, named Roger Heim, whom was first credited with discovering *Psilocybe* as being the psychotropic compound with the sacred mushroom substances

(Guzman 2008, p406). However, this recorded error was first propounded by, and later retracted by R. Gordon Wasson, founder of the field of Mycology, whom only later discovered that a Dr. Singer at Harvard University had actually first noted Psilocybe to be the species some years prior (Wasson, 1964).

II
Latin American Shamanism

A number of groups within Mesoamerica have been confirmed to be currently using *Psilocybe* within ritual contexts even in the 20th century. These group include members of "the Nahuatls in the states of Mexico, Morelos and Puebla; the Matlazines in the state of Mexico; the Totonacs in the state of Veracruz; and the Mazatecs, Mixes, Zapotecs, and Chatins in the state of Oaxaca . . . (and) in addition to the confirmed reports listed above, there is vestigial evidence of sacred mushroom usage elsewhere in Mexico" (Guzman 2008 p408).

Several holy names which are attributed to the sacred mushrooms in Latin America, some of the names being translated as "little saints" and "flesh of the gods", among a variety of other names (Guzman 2008 p409). Although there are many *Psilocybe* containing mushrooms, it has been confirmed that members of the *Paneolus* species, and possibly others, are the fungi most centrally utilized by natives of Mesoamerica during these solemnities (ritual ceremonies) in addition to drinking prepared *Theobroma spp.* (hot cocoa drink) (Steinberg, 2002) (Wolfe, 2005, p73-74). (Schultes, 1940, pp441-442).

When modern-day Anthropologists visited the shamans of Oaxaca, they found the religious ceremonies of the ancient Aztecs, as

well as the Mayans and other surrounding cultures, still being conducted today by the native priests/priestesses of those areas. Central to the religious ceremonies consisted of consuming whole *Teonanacatl* mushrooms (*Teonanacatl*: Aztec word for "God's Flesh") (Lowy, 1978) (Schultes, 1940). This traditional combination of prepared Cacao drink along with Psilocybin containing mushroom species have repeatedly been re-confirmed by participating anthropological researchers such as Gordon R. Wasson, whom wrote about his personal experience of rituals within the Oaxaca valley regions ca. 1955. *LIFE* magazine published Wasson's full article in 1957 which entailed his time with a Mesoamerican Shamaness partaking in Cocoa drinks as a staple addition to inducing the *Psilocybin* mushrooms that are central to the spiritual ceremony (Wolfe, 2005, p73-74).

It has been said that the natives of Mesoamerica claim "hallucinogenic mushrooms were, and are, fundamentally a means of divination or communication with supernatural beings". (Kohler, 1976, p147). The ingestion of the mushroom sacrament is held in high regards and done in ceremony that has been compared to Catholic communion of the Christian Church during the times in which they are thought to be partaking in the ritualistic eating of their god's flesh. Moreover, records indicated that many Mazatecs suggest that it is actually "Christ who speaks to them during their hallucinations" (Kohler, 1976, p148).

"Mushroom-stones" dating ca. 1000-500 BCE were found in the hundreds across regions of Mesoamerica. Predominantly in areas of Guatemala and El Salvador, some of which were located within the sacred "mounds" of the Mayans, and date up to ca 300AD (Snow, 1997) (Wasson, 1964).

III
Cocoa

At times in Mesoamerica, Cacao beans have been used as a common currency, with a daily wage reportedly being about 100 cacao seeds, a tamale being worth that of one seed, and a turkey having worth of about 200 seeds (Edgar, 2010, p20). Traditionally in Mesoamerica, cacao has been highly valued as having special attributes and is said to contain "spirits"; a view which has been maintained even after the cocoa beans were historically used as a medium of exchange currency (Steinberg, 2002, pp58-61).

Cacao beans remained a medium for exchange even beyond the establishment of an official royal mint in Mexico City ca. 1540, and the beans had continued to be exchanged well into the end of the 16th century, before being replaced by coins made from metal.

Although the seeds held monetary value, the sacred aspects that were attributed to the substance had prevented them from being cultivated on mass scales, and instead they were propagated in small groves by individual families (Steinberg, 2002, p62). And while documentation on cocoa production and exchange is extensive, little discussion has been conducted as to why the native views of cacao held it as a religious tool, which to some was even considered too sacred to be cultivated (Alden, 1976 pp104-106).

"Mesoamerican style of cocoa preparation involved fermenting cacao seeds (or "beans"), drying them, optionally toasting them, grinding them, and mixing them with hot water in a thick bitter suspension". This created a sweet frothed beverage that was often flavored with additional peppers and spices (Henderson & Rosemary, 2007, p18937). The ground powdery/grainy substance from the crushed cocoa bean that is seasoned and used for hot drink is said to have be traditionally termed "*Batido*". Sweeteners for these cacao substances are said to have likely included small quantity of cinnamon, vanilla, sugars, and/or black pepper (Popenoe, 1919, pp408-409). Another method which is said to utilize the cocoa beans is called *Pozol*. Pozol is a small sphere of masa (corn dough) and cocoa that is mixed into a pasty mixture which is easily transported until ready for use by which hot water and sweetener are added in order to form a drink (Popenoe, 1919, pp408-409).

Claims have been made regarding the health benefits that accompany moderate consumption of cocoa drinks. Preservation of overall health by drinking cocoa has been reported and it is thought to help the body in digestion and urination, to clean teeth and sweeten breath, and helps facilitation of breathing (oxygen to the lungs/body) among a variety of other positive attributes (Alden, 1976, p 110). These effects caused by Cacao may be attributed to a number of known chemical compounds within the substance, while others have suggested

that there is still more testing that ought to be done to determine what had traditionally made this plant so sacred.

Even in modern times, batido (hot cocoa) is said to still hold an important position within many celebrations and events in Mesoamerican cultures. Mention has been made that the natives of Verapaz, Guatemala customarily offer hot cacao drinks to visitors in the same manner as coffee would be served in European traditional settings.

Reports also claim that "huge steaming pots of it are conspicuous features of all fiestas" (Popenoe, 1919, p4 03). And although the beverage is currently consumed in Mesoamerica during modern special events and celebrations, the legends of its spiritual qualities of divination have declined. As the cocoas sacred properties seem to have been well concealed, possibly due to improper preparations of the substance, or inadequate additional components such as Psilocybe that might illicit the desired divination effects; It has been reported by current non-traditional users of cocoa within Latin America that it is the traditional use of cocoa during sacred services as the reasoning behind its modern consumption in celebrations (Popenoe, 1919) (Steinberg, 2002, p61).

IV
Compounds

Intoxication by mushrooms containing Psilocybe compounds have several documented effects which may show variation among users and dosages. These often entail not only feelings of wellbeing accompanied by fantastic visions and revelations, but also often include a more morbid onset with some less desirable effects simply described as physical illnesses (Schultes, 1940, p439). Cocoa is known to contain several significant compounds that may help to alleviate any of the negative aspects within the mushroom ritual, both physically and/or mentally. These attributes within cocoa may be responsible for the view of is as a sacred substance.

***Phenylethylamine*:** In addition to *lactones,* the compound *phenylethylamine* has also been found in cocoa, and is thought to be identical with chemicals released in the brain when a person experiences love attraction (Edgar, 2010, p20). This is commonly known in folklore among the western societies, and appears to be the reasoning behind chocolate use in the Valentine's Day celebrations of industrial nations. These noticeable, yet subtle effects, may be the reason that this drink was consumed during mushroom rituals, allowing the user to have a more "light-hearted" experience while in the induced 'trance' state.

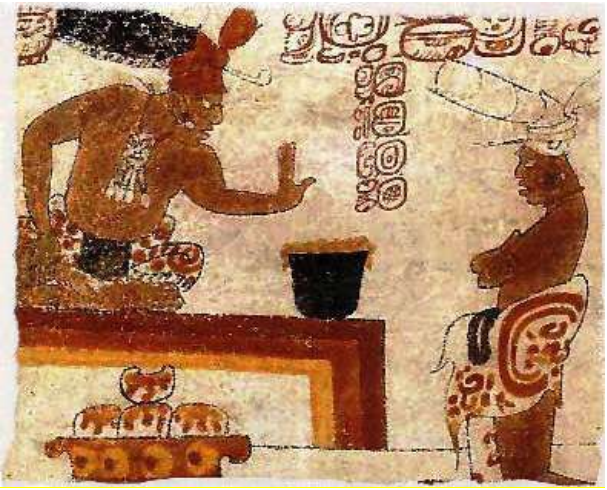
Theobromine: The name of the chemical *Theobromine* is where the Cocoa tree derives its scientific name *"Theobroma spp."* This chemical compound is strikingly similar to that of *caffeine* from coffee beans, and cocoa as a drink is said to have actually "competed favorably with coffee and tea in the luxury markets of Europe" during ca. 1600-1700 AD (Alden, 1976, p103). Theobromine is highly concentrated within cocoa, especially raw or darker cocoa, and is said to be clinically effective at considerably low doses yielding a wide range of medicinal benefits. Reports show that *Theobromine* has been successful in the treatment of "arteriosclerosis (restricted blood flow), some peripheral vascular diseases (hardening of the arteries), angina pectoris (narrowed or blocked arteries), and hypertension (high blood pressure)" (Kelly, 2005). These attributed effects of cocoa's Theobromine to alleviate certain physical ailments seem to be another candidate for their use within the context of *Psilocybe* ritual, as the onset of Psilocybin consumption can seem to cause some bodily irregulations which the addition of cocoa may help regulate.

Cocoa Conclusion

"Traditional belief . . . (that) when one drinks the cacao (cocoa) beverage at ceremonies, they are taking part in a spiritual act . . ." may be related to one or several known or unknown chemical compounds within the plant. Substantial claims have been made that there are possibly undiscovered alkaloids or other substances within cocoa that may amplify the effects when conjuncted with other psychtropics such as hallucinatory fungi (Wolfe, 2005). Some of the special compounds may even be created or destroyed during preparation of the hot cacao drink, potentially altering its effects (Steinberg, 2002). I speculate that the preparation of sacred xocoa drinks may have significant effects on the final products molecular makeup, and that a traditional technique for making the cocoa beverage ought to be wholly considered and examined for additional alkaloids. The effects of *Phenylethylamine* and *Theobromine* acting to allow blood flow and oxygen to the body while encouraging feelings of "love and happiness" may also be substantial enough to effect the *Psilocybe* induced experience for a more positive outcome. More research into the effects of combining *Theobromine Spp.* in combination with *Psilocybin* mushrooms ought to be conducted in order to ascertain the importance of this traditional rituals which has been attributed to the divine. Whether or not cocoa serves as a necessary component to fully experience a *Psilocybin* mushroom ritual, or if cocoa is simply an optional substance that only serves to

potentially boost the *Psilocybe* experience is a question which seems to illicit further investigation.

A lord tests the heat of his chocolate; note tamales (Maize cakes), covered with chocolate-chile sauce below him.



Painting on a Late Classic Maya vase from Petén, Guatemala

PSILOCYBIN CONTAINING SACRED FUNGI: A Brief History Of The Record

NICKLAS B. FAILLA
COLORADO STATE UNIVERSITY
2014

Abstract

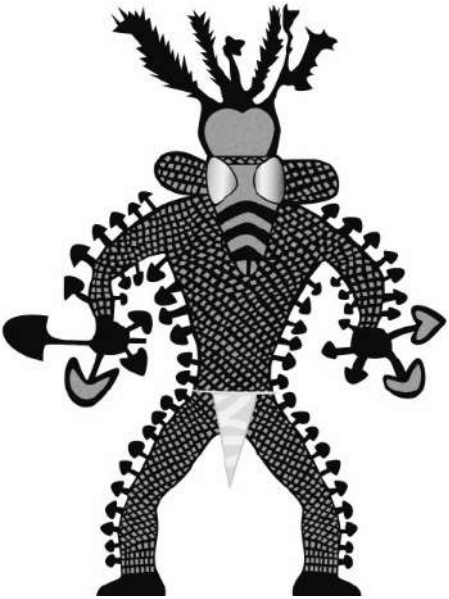
Although there are psychotropic mushrooms located throughout every major continent on the globe; it is peculiarly odd that, according to founder of Ethnobotany Richard Even Shultes of Harvard University: “Mexico is the only instance in which its properties have been employed for narcotization . . . (according to) the anthropological and botanical literature.” (Schultes 1939. P40) (Schultes, 1940). The use of Psilocybin and Psilocin containing fungus has only recently been re-discovered as having religious/ceremonial use for its abilities to induce profound experiences in those whom ingest it. Prior to the revolutionary work of scholars in unfounded fields of Ethnobotany, Entheobotany, and Mycology to name only a few; the Lethal Dosage (LD50) of sacred mushroom species was basically unknown, as were classification techniques to distinguish edible from poisonous mushrooms, and therefor mycophobia (the fear of mushrooms) appeared rampant in the average European mindset (Landau, 2012). The work presented here is intended to give a simplified breakdown of the historical events concerning the re-discovery of Psilocybin containing mushrooms and basic information on these organisms as a modern commodity.

Much of the work outlined in this section is intended to provide a brief summarized outline of the major events which took place leading up to the re-discovery, synthesization, and ultimately the illegalization of Psilocybin and Psilocyn (Psilocin), both of which are currently considered “Constituents of “Magic Mushrooms”” according to DEA

Schedule 1 drug listings (USDJ, 2015). Note that *Psilocybe* is the name of the genus of mushrooms which contain these neurotrophic chemicals *"Psilocybin"* and *"Psilocyn"*.

In order to provide a system of easy understanding regarding the timeline of recorded ceremonial use of the Psilocybe genus, the information here is presented in accordance with the timeline of dates in which the notable events occurred.

I
Ancient Evidence



(Figure 1) Remake of rock art located in Norther Africa ca. 8000BP

Cave art dating to *ca 8000 BP* has been located in South-East Algeria in the Northern belt of Africa, at a site known as ***Tassili n'Ajjer***, where several prehistoric rock paintings including some human/bee-like shaman figures outlined with mushroom shapes have been located (See Figure 1) (UNESCO, 2015). In Europe, cave art dating to *ca 6000 BP* at the site of ***Selva Pascuala*** also depicts mushrooms near a bull as dominating figures in the artwork of prehistoric man. The cattle next to the mushroom images indicates that this are likely depictions of Psilocybe species (See Figure 2) (RBIL, 2011). These are just two famous examples from several ancient art sites depicting themes of Psilocybe mushrooms.

An article published in the Atlantic Monthly journal (1957) demonstrated that mushrooms were employed for the psychotropic properties in ancient Greece. That the Greeks had formulated a recipe of a special food and drink, which they termed ambrosia and nectar, and were

most likely the use of specifically procured psychotropic fungi and that is was surely done so in private and only revealed to adept initiates of the secret teachings of the mystery schools of Eleusis; which great thinkers such as Plato and Hermes are said to be participants of (Wasson, 1963). And while the evidence from the myth, lore, legends, and artwork across Ireland to the Ancient Near East do have apparent encrypted psychotropic mushroom themes riddled throughout their focal points, the literature on Psilocybe genus use in these regions has all been obscured, possibly even more so as a result of crusades, witch-hunts, and book burnings. Therefore, the sacred mushroom traditions of the Old World have been almost virtually eliminated from the scholastic record and is currently a void due for further research.

(Figure 2) Image of cattle and mushrooms from Selva Pascuala ca. 6000BP.

II
New World

What we do know for sure from the archaeological written records is that regions of Guatemala Central America have contained small mushroom figurines ground from stone (See Figure 3). These artifacts have been termed “mushroom stones” and some were actually located inside the famous “mounds” of the Native American Mayans. These stone artifacts have been dated to be as old as ca 1000BC being the most ancient, with the newest stones dating to ca 900 AD, marking the oldest evidence of sacred mushroom use in the Americas (Wasson, 1963 p40-45).

(Figure 3)
Collection of ‘Mushroom Stones’ from Guatemala regions.

Records also indicate that the annual tribute list paid by the Nahuatl (Aztecs) as “taxes” included shipments of Sacred Mushrooms to their overlord (Wasson, 1963). These mushrooms are known to have been consumed during celebrations of Aztec elite members, specifically indicated in the accounts of Nahuatl ruler Moctezuma ll’s inauguration ca 1500 (Wasson, 1963) (Schultes, 1940).

Much of the original information of pre-conquest accounts of Sacred Mushroom use by New World Natives is attributed to Franciscan Missionary and Ethnographer ***Bernardino de Sahagún,*** whom has been called the “First Anthropologist” (See Figure 4). Sahagún completed a great literature entitled “In his Historia de las cosas de Nueva Espanla (English Translation: “The Universal History of the Things of New Spain;”) written between 1540 and 1585, now termed the Florentine Codex, so named because the manuscript has been part of the Laurentian Library's collections since at least 1791. In the book he recorded the first

(Figure 4) Founder of Anthropology; Bernardino de Sahagún of the 16th Century.

accounts of Sacred Mushroom use as a spiritual intoxicant among the Mexican Indians (Wasson, 1963) (Schultes, 1940). Sahagún explained that "These (sacred mushrooms) are intoxicating and cause visions to be seen . . . they (the natives) began to dance, some singing, others weeping, for they were already intoxicated by the mushrooms. Some did not want to sing but sat down in their quarters and remained there as if in a meditative mood. Some saw themselves dying in a vision and wept . . . others saw . . . that they had committed adultery and were to have their heads crushed for the offense, that they were guilty of a theft for which they were to be killed, and many other visions which they saw." (Schultes, 1940). Sahagun also states that the name for these mushrooms in Nahuatl is "Teonanácatl" which translates to mean "God's Flesh" (also known as "Flesh of God" or "Flesh of the Gods"). It was at that time, and is still currently to this day, served religiously as sacrament during Holy Communion services of Catholic mass ceremony in regions of Latin America (Wasson, 1963 p37).

It is also important to note that Spanish botanist Francisco Hernandez of the 16th century embarked on the "first scientific mission in the New World to study the region's medicinal plants", an expedition conscripted by the King of Spain. The Sacred Mushroom was discovered at this time to be of hallucinogenic quality, and the first documented picture of the mushrooms themselves were mentioned to be in the account, though the image was apparently lost from the record (Wasson, 1963). By 1578, the Spanish dictionary listed the Sacred

Mushrooms as being used among the Zapotecs of the Oaxaca regions (Wasson, 1963 p56 p38).

Few accounts during this century began, and marked the end of, the information regarding this sacrament for nearly the next 3 centuries (ca 1600-1900), where no records have been located of other first-hand accounts by New World researchers being conducted regarding this hallucinogen.

III
20th Century

It wasn't again until the 20th century that the actual use of sacramental mushrooms in Latin America had been observed again by researchers (Schultes, 1940). In fact, the accounts of mushroom use as a sacrament among the Mexican Indians nearly became a folklore and was almost completely believed to be a fiction once a learned journal published an article ca 1915 stating that "the vision- producing mushrooms had never existed", and instead insisted that the historical accounts of a sacramental mushroom must have mistakenly meant to refer to peyote buttons, which produce neurotic effects through their constituent hallucinogenic compound called mescaline (Shultes, 1937, p69).

(Figure 5)
Dr. Blas Pablo Reko.
Drawn by E.W. Smith

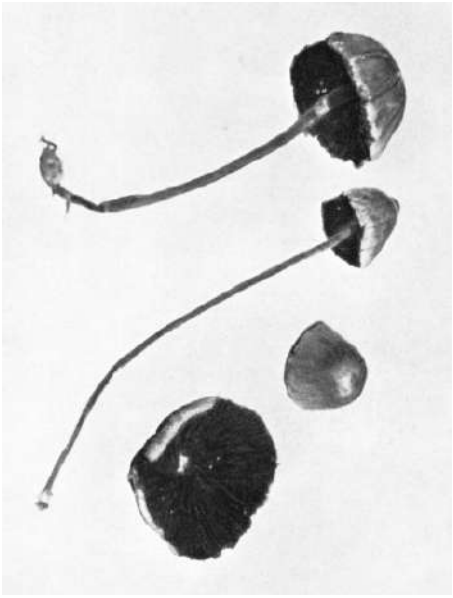
It was a ***Dr Blas Pablo Reko*** in ***1923*** whom was the first to formally oppose the opinion that teonanacatl was a form of Peyote. Reko stated: "This (Peyote) plant to be the 'teonanacatl' of Sahagun . . . is surely wrong. It is actually as Sahagun states, a fungus . . ." (See Figure 5) (Shultes, 1939) (Schultes, 1940).

Thirteen years later, in 1936, Anthropologist ***Mr. Robert J. Weitlaner*** of Mexico City, while in Huautla de Jimenez, Oaxaca, Mexico, obtained information regarding mushroom use among curative bryjos (witch-doctors) and diviners. Weitlaner is credited for being the first researcher to actually procure the sacred mushroom specimens for further analysis (See Figure 6). It was upon eating some of the mushrooms and having visions that Weitlaner confirmed their recognition as Teonanacatl, which he communicated back to Dr B. P. Reko. Reko then transferred the specimens to esteemed founder of Ethnobotany at the Botanical Museum of Harvard University ***Richard Evans Shultes*** for identification (Johnson, 1940) (Schultes, 1940). Shultes had extensive fieldwork with native groups and their entheogenic spiritual plants, so although the specimens from Reko were "insufficiently preserved upon arrival to make possible a definite specific identification", Shultes retrieved new mushrooms specimens from the same locations in Mexico, 1938, that "according to shultes field notes, the Mazatec Indians said was vision-producing" (Schultes, 1939) (Schultes, 1940) (Wasson, 1963). It was only one year later, in

(Figure 6)
Robert J. Weitlaner of Mexico City

1939, that Anthropologist ***Jean Bessett Johnson*** reported the first recent eye-witness account of mushroom ceremony among the Mazatec peoples in his work entitled "Elements of Mazatec witchcraft" published by American Anthropology (Schultes, 1939).

Ca 1941 ***Dr. Rolf Singer*** of Harvard University identified Shultes Sacred Mushroom specimens and is credited with being "the first person to associate the genus Psilocybe with the Mexican sacred mushrooms (See Figure 7). However, this event was hardly publicly disclosed or alluded to, and much of the credit had been associated to German Mycologist Roger Heim for his same recognition some years later.



(Figure 7)

The Sacred Mushrooms procured from Mexico by Richard Evans Shultes and identified as Psilocybe by Dr. Singer.

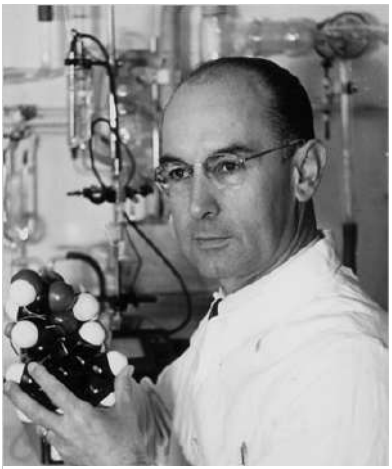
By this time ca 1946-1953, the first systematic archaeological excavations of the previously mentioned Guatemalan Mushroom Stones were taking place and the finds being reported publicly with illustrations (Wasson, 1963).

Finally the big publications debuted in 1957; an extensive article headed by former JP Morgan Vice President and founder of the field of

Mycology ***Robert Gordon Wasson*** of Columbia University published his work entitled "Seeking the Magic Mushroom" in LIFE magazine, which included his first-hand account of participation in sacred mushroom ceremony among the Mazatecs. The article is extensive and includes full colored mycological images with the assistance of Professor Heim. Wasson's wife, Valentine Pavlovna Wasson, also published an article on sacred mushrooms in "This Week Magazine" 1957 entitled "I Ate The Sacred Mushrooms". Both articles of which were purposefully published in a time that coincided with the release of R. G. Wasson's book entitled 'Mushrooms Russia and History' (Wasson, 1963).

IV
Synthesis

In 1958, Swiss Chemist ***Dr. Albert Hofmann***, discoverer of ergot derived LSD-25 hallucinogen, isolated in crystalline form and chemically elucidated in the Sandoz laboratories two active psychedelic agents, Psilocybin and Psilocin, from within the mushrooms procured at Oaxaca region ceremonies. It was Dr. Hofmann and his colleagues whom are credited as being the first to define and synthesize these molecular structures (Hofmann & Heim, 1958) (Wasson, 1963 p26).



(Figure 9)
Dr. Albert Hofmann

A special notation about the structure of Psilocybin, is that Psilocybin is the phosphoric acid ester of 4-hydroxy-dimethyltryptamine, and that "Psilocybin is the first natural indole derivative found to contain phosphorous. It is also the first natural tryptamine derivative substituted in position 4." (Hofmann & Frey, 1958). This is of extreme importance to many botanists, chemists, and the likes whom can realize the profound makeup of this particular structure which has been referred to as a good reference of locality for claiming a sort of alien lifeform (Mckenna, 1992).

V
Growth Regions

We now know that the Psilocybe genus of fungi are naturally distributed on every continent throughout the globe, including areas of Latin America, United States, Canada, Europe, Asia, Africa, and even Australia (Guzmán, 2005) (Schultes 1939. P40). Why then has this genus been unknown until recent times would be a question of great reward; for it appears that these mushrooms have in fact been known among religious/spiritual occults since time immemorial, and yet have been shrouded in secrecy only to be revealed to the adept initiates of the secret rights and orders. This can be seen by symbols of the mushroom encrypted into artwork and tales of major governments, orders, and religions organization across the globe. (See Figure 10).

(Figure 10) British plate to commemorate the abolition of the slave trade in 1807. Notice the Psilocybin Mexicana Mushroom above the mistress's head.

Mushrooms are normally found to be available during the wettest rains and through the wet seasons. New research from Japan is also demonstrating that mushrooms are producing larger yields caused by the effects of lightning (Ryall, 2010) (Schultes, 1940). They are also often found among grazing pastures and open fields. Traditionally they are picked when available and dried to be stored for annual use. Shultes also reported that within Latin America the Psilocybe Mushrooms are too sacred to sell among the marketplace, although other important "brujerfa" (witchcraft) items are made for sale here (Schultes, 1940).

VI
Legalities

It has been understood that both Psilocyn (Psilocin) and Psilocybin have been classified as schedule I "narcotics" by the United Nations Convention on Psychotropic Substances of 1971 and enforced in the United States by both the DEA (Drug Enforcement Agency) and the FDA (Food and Drug Administration). (MAPS, 2001) (Moreno, 2001) (Trufflemagic, 2015). However, it is important to note that the synthesis of Psilocin and/or Psilocybin are required in order to be considered illegal; as it has been vigorously stated that the UN Drug convention "does not imply that the plants (themselves) containing these substances by nature are also under control of the Convention." (Findlaw, 2015) (Trufflemagic, 2015). This statement is reiterated by the list of "Controlled Substance Schedules" made available by the U.S. Department of Justice and DEA which lists both *Psilocybin (#7437) and Psilocin (#7438) and subsequently describes them specifically as constituents of "Magic Mushrooms"*. However, the list does not contain "Magic Mushrooms" themselves. This is contrary to other substances where both the natural plant material itself and its synthesis are both listed separately; such as the example of the case Peyote. The restricted narcotic list contains the chemical compound *Mescaline (#7381) and specifically labels mescaline as a constituent of Peyote.* Contrary to the case of Psilocin and Psilocybin's non-listed plant (fungal) material; the

Peyote Cactus itself *(#7415)* is also listed as a controlled substance and is specifically labeled as containing *mescaline*. This specifically both substances, synthesized Mescaline and the raw Peyote Cactus itself. Whereas the "Magic Mushrooms" themselves *are not listed*, but only their synthesis constituents.

The legalities are therefore somewhat obscure and have been displayed in United States court cases such as *Fiske v. State of Florida 1978* and again in *State of New Mexico v. David Ray Pratt 2005*; both of which ruled in favor of individuals on charges of "possessing" (in the case of Fiske) and "manufacturing" (as seen in Pratt) sacred "magic mushrooms" within United States Jurisdictions (Findlaw, 2015).

A Brief History Conclusion

From Sahagún's rediscovery of the Sacramental fungi among the Aztecs to the Synthesization of Psilocybin by Dr. Hofmann and United States court case won by Pratt and Fiske; we can see that Psilocybin containing Sacred Fungi have had a long and vigorous yet brief history in becoming the outlawed and underground Sacred commodity that it is today within the Western world. A topic of which much has been hidden and little discussed upon. In this brief feature light has been shed upon some of the important names, dates, and current legal considerations regarding this heavily overlooked specimen; Psilocybin containing Fungi.

References

Egyptian Section Cover Image from Royal Tomb wall recorded in the "Book of the Afterlife" *(See: Hornung and Lorton, 1999).*

Alden, Dauril

The Significance of Cacao Production in the Amazon Region during the Late Colonial Period: An Essay in Comparative Economic History

Proceedings of the American Philosophical Society, Vol. 120, No. 2 (Apr. 15, 1976), pp. 103-135

Published by: American Philosophical Society

<http://www.jstor.org/stable/986517>.

Archaeology Magazine

Mushrooms Were on the Upper Paleolithic Menu - Archaeological Institute of America, 17 Apr. 2015. Web. 17 Apr. 2015. <http://archaeology.org/news/3216-150417-magdalenian-mushroom-eaters>.

Arthur, James. Mushrooms and Mankind: The Impact of Mushrooms on Human Consciousness and Religion. Escondido, CA: Book Tree, 2000. Print.

Allegro, John M.

The Sacred Mushroom And The Cross, A Study Of The Nature And Origins Of Christianity Within The Fertility Cults Of The Ancient Near East. Gnostic Media Pub, Print. 2009.

Andrews, Carol

Amulets of ancient Egypt.

Austin: University of Texas Press (1994). Print

Berlant, Stephen R.

"The entheomycological origin of Egyptian crowns and the esoteric underpinnings of Egyptian religion."

Journal of ethnopharmacology 102, no. 2 (2005): 275-288. <http://www.sciencedirect.com/science/article/pii/S0378874105005131>.

Biblos.com. John 6. King James 2000 Bible Retrieved from: <*http://kj2000.scripturetext.com/john/6.htm*2011>.

Bianchi, Robert S.

Travel: Aswan by Boat

Archaeology, Vol. 44, No. 1 (JANUARY/FEBRUARY 1991), pp. 68-70

Published by: Archaeological Institute of America <http://www.jstor.org/stable/41765917>.

Budge, E. (1969). *The gods of the Egyptians: Or, Studies in Egyptian mythology* (Vol. 2). New York: Dover Publications.

Carhart-Harris, Robin

"Neural correlates of the psychedelic state as determined by fMRI studies with psilocybin." National Academy of Science. 20 12 2011: <http://www.pnas.org/content/early/2012/01/17/1119598109.abstract>.

Carhart-Harris, PhD, R.L.

"Implications for psychedelic-assisted psychotherapy: a functional magnetic resonance imaging study with psilocybin." Royal College of Psychiatrists. 26 01 2012: <http://bjp.rcpsych.org/content/early/2012/01/18/bjp.bp.111.103309.abstract>.

Casselman, Anne "Strange but True: The Largest Organism on Earth Is a Fungus" Scientific American. 04 Oct 2007. <http://www.scientificamerican.com/article.cfm?id=strange-but-true-largest-organism-is-fungus>.

Carrión, José S. Scott, Louis. Huffman, Tom. and Dreyer, Cobus

Pollen analysis of Iron Age cow dung in southern Africa *Vegetation History and Archaeobotany*, Vol. 9, No. 4 (December 2000), pp. 239-249

Published by: Springer

<http://www.jstor.org/stable/23417629>.

Chang, S. T. and Miles, P. G.

A New Look at Cultivated Mushrooms

BioScience, Vol. 34, No. 6 (Jun., 1984), pp. 358-362

Published by: Oxford University Press on behalf of the American Institute of Biological Sciences

Article DOI: 10.2307/1309726

<http://www.jstor.org/stable/1309726>.

College of Agricultural Sciences.

Fairy Ring, Various Basidiomycetes. 2011.

<http://cropsoil.psu.edu/turf/extension/factsheets/managing-diseases/fairy-ring>.

Conservation Commission of Missouri. Poisonous Mushrooms.

Amanitas (Amanita spp.) Retrieved from:

<http://mdc.mo.gov/discover-nature/outdoor-recreation/how/mushrooms/poisonous-mushrooms 2011>.

Edgar, Blake

The Power of Chocolate

Archaeological Institute of America

Archaeology, Vol. 63, No. 6 (November/December 2010), pp. 20-25

< http://www.jstor.org/stable/41780626>

Failla, Nicklas. "Origins of religions: mushrooms as manna." Articlebase. 02 Apr 2012. Free articles, Web. 03 Apr 2012. <http://www.articlesbase.com/college-and-university-articles/the-origins-of-religion-mushrooms-as-manna-5793905.html>.

Failla, Nicklas B.

The Origins of Religion

Printed by Lulu®

ISBN: 978-1-105-69060-0

Copyright © 2012 Reverend Failla (Print)

Fantz, Ashley. “The Mexico Drug War: bodies for billions.” CNN World. 20 01 2012: <http://www.cnn.com/2012/01/15/world/mexico-drug-war-essay/index.html>.

Fielding, Amanda. "Magic mushrooms, international law and the failed 'war on drugs'." Guardian. 06 02 2012: <http://www.guardian.co.uk/science/2012/feb/06/magic-mushrooms-law-war-drugs>.

Findlaw.

"STATE v. PRATT." Web. 26 Apr. 2015. <http://caselaw.findlaw.com/nm-court-of-appeals/1401800.html#sthash.L8DqZYo5.dpuf>.

Daba, Ayman S., Kabeil, S. S. William, A. Botros and El-Saadani, M. A.
"Production of mushroom (Pleurotus ostreatus) in Egypt as a source of nutritional and medicinal food."
World Journal of Agricultural Sciences 4, no. 5 (2008): 630-634.
<http://www.idosi.org/wjas/wjas4%285%29/17.pdf>.

Domick, John
"The Embalming House of the Apis Bulls"
Archaeology, Vol. 11, No. 3 (SEPTEMBER 1958), pp. 183-189
Published by: Archaeological Institute of America

<http://www.jstor.org/stable/41663598>.

Edgar, Blake
The Power of Chocolate
Archaeological Institute of America
Archaeology, Vol. 63, No. 6 (November/December 2010), pp. 20-25
<http://www.jstor.org/stable/41780626>.

Emlen, Douglas J. and Philips, T. Keith

Phylogenetic Evidence for an Association between Tunneling Behavior and the Evolution of Horns in Dung Beetles (Coleoptera: Scarabaeidae: Scarabaeinae)

Coleopterists Society Monographs. Patricia Vaurie Series, No. 5, Scarabaeoidea in the 21st Century: A Festschrift Honoring Henry F. Howden (Dec., 2006), pp. 47-56

Published by: The Coleopterists Society

<http://www.jstor.org/stable/4153162>.

Encyclopædia Britannica *(Valley of the Queens)*

Valley of the Queens

Encyclopædia Britannica, Inc. 2014

<http://www.britannica.com/EBchecked/topic/486893/Valley-of-the-Queens>.

Florida Center for Instructional Technology

Cacao

College of Education, University of South Florida. 2014

<http://etc.usf.edu/clipart/30600/30669/cacao_30669.htm>.

Frolov, Andrey V. Akhmetova, Lilia A. & Scholtz, Clarke H.
Revision of the obligate mushroom-feeding African "dung beetle" genus Coptorhina Hope(Coleoptera: Scarabaeidae: Scarabaeinae), Journal of Natural History, 42:21-22, 1477-1508 (2008), Retrieved from: <http://www.tandfonline.com/doi/abs/10.1080/00222930802002535#.VG40csli_l8>.

Gómez-Pompa, Arturo., Flores, José Salvador., and Aliphat, Mario Fernández.
The Sacred Cacao Groves of the Maya
Latin American Antiquity, Vol. 1, No. 3 (Sep., 1990), pp. 247-257
Published by: Society for American Archaeology
Article DOI: 10.2307/972163
<http://www.jstor.org/stable/972163>.

Guzmán, Gastón
Hallucinogenic Mushrooms in Mexico: An Overview
Economic Botany, Vol. 62, No. 3, Special Mushroom Issue (Nov., 2008), pp. 404-412
Published by: Springer on behalf of New York Botanical Garden Press
<http://www.jstor.org/stable/40390479>.

Guzmán, G.

(2005). "Species diversity of the genus Psilocybe (Basidiomycotina, Agaricales, Strophariaceae) in the world mycobiota, with special attention to hallucinogenic properties". International Journal of Medicinal Mushrooms 7 (1–2): 305–331. Stable URL: <http://www.dl.begellhouse.com/journals/708ae68d64b17c52,2cbf07a603004731,3c3817f62136c0bb.html>.

Hassan, F. R. H., M. M. Ghada, and Hussein, S. D. Abou

"Cultivation of the king oyster mushroom (Plerrotus eryngii) in Egypt."

Australian Journal of Basic and Applied Sciences 4, no. 1 (2010): 99-105. <http://ajbasweb.com/old/ajbas/2010/99-105.pdf>.

Henderson, John S., Rosemary, Joyce A., Hall, Gretchen R., Hurst, Jeffrey, W., and McGovern, Patrick E.

Chemical and Archaeological Evidence for the Earliest Cacao Beverages

Proceedings of the National Academy of Sciences of the United States of America, Vol. 104, No. 48 (Nov. 27, 2007), pp. 18937-18940

Published by: National Academy of Sciences <http://www.jstor.org/stable/25450535>.

Hill, Christopher J.

'Habitat specificity and food preferences of an assemblage of tropical Australian dung beetles."

Journal of Tropical Ecology, (1996). 12, pp 449-460.

doi:10.1017/S026646740000969X.

URL accessed:

<http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=5254132>.

Hofmann A, Frey A, Ott H, Petrzilka T, Troxler F.

Konstitutionsaufklarung und Synthese von Psilocybin.

(Elucidation of structure and synthesis of Psilocybin.)

Experientia 14:397, 1958

Hofmann A, Heim R, Brack A, Kobbel H

Psilocybin, ein psychotropiker Wirkstoff aus dem mexikanen Rauschpilz Psilocybe mexicana Heim. (Psilocybin, a psychotropic principle from the Mexican hallucinogenic fungus Psilocybe mexicana Heim.)

Experientia, 14:107, 1958

Hornung, Erik, and Lorton, David. *The Ancient Egyptian Books of the Afterlife*. Ithaca, N.Y.: Cornell UP, 1999. Print.

Huyge D., Watchman A., De Dapper M. & Marchi E.
Dating Egypt's oldest 'art': AMS 14C age determinations of rock varnishes covering petroglyphs at El-Hosh (Upper Egypt) Antiquity (2001) 75, 68-72.
<http://www.jstor.org.ezproxy2.library.colostate.edu:2048/stable/pdfplus/25010550.pdf?&acceptTC=true&jpdConfirm=true>.

Icke, David. The Biggest Secret, The Book That Will Change The World. David Icke Books, 1999.

Imperial College London. "Magic mushrooms effects illuminated in brain imaging studies." *Imperial Guardian London*. 23 01 2012:
<http://www3.imperial.ac.uk/newsandeventspggrp/imperialcollege/newssummary/news_24-1-2012-10-39-58>.

Jackson, Robert E. and Alexopoulos, Constantine J.
Psilocybe cubensis (Agaricales): A Comparison of Mexican and Texas Types
The Southwestern Naturalist, Vol. 21, No. 2 (Jun. 25, 1976), pp. 227-233
Published by: Southwestern Association of Naturalists
Article DOI: 10.2307/3669959
<http://www.jstor.org/stable/3669959>.

Johnson, Jean Bassett

Note on the Discovery of Teonanacatl

American Anthropologist

New Series, Vol. 42, No. 3, Part 1 (Jul. - Sep., 1940) , pp. 549-550

Published by: Wiley on behalf of the American Anthropological Association

<http://www.jstor.org/stable/663261>.

Kelly, Caleb J.

Effects of theobromine should be considered in future studies *American Journal of Clinical Nutrition* 82 (2): 486–7; author reply 487–8 (August 2005).

<http://www.ncbi.nlm.nih.gov/pubmed/16087999>.

Khaosok National Park

Panaeolus Antilarum

Khao Sok Jungle Book (2010)

URL accessed Nov. 19, 2014, from: <http://www.khaosok-nationalpark.com/panaeolus-antillarum/>.

Kitchen, K. A.

"The Chronology of Ancient Egypt"

World Archaeology, Vol. 23, No. 2, Chronologies (Oct., 1991), pp. 201-208

Published by: Taylor & Francis, Ltd.

<http://www.jstor.org/stable/124743>.

Kôhler, Ulrich

Mushrooms, Drugs, and Potters: A New Approach to the Function of Precolumbian Mesoamerican Mushroom Stones

American Antiquity, Vol. 41, No. 2 (Apr., 1976), pp. 145-153

Published by: Society for American Archaeology

Article DOI: 10.2307/279165

<http://www.jstor.org/stable/279165>.

Kuo, M. (2003, September). Fairy rings. Retrieved from the *MushroomExpert.Com* Web site:

<http://www.mushroomexpert.com/fairy_rings.html>.

Kuo, M. (2005, March). *Amanita pantherina.* Retrieved from the *MushroomExpert.Com* Web site:

<http://www.mushroomexpert.com/amanita_pantherina.html>.

Landau, Elizabeth.

"The 'forbidden Fruit' of Medicinal Mushrooms - CNN.com." CNN. Cable News Network, 27 Sept. 2012. Web. 26 Apr. 2015.

<http://www.cnn.com/2012/02/02/health/tedmed-mushroom-man/>.

Lowy, Bernard

Review: The Mushroom Stones of Mesoamerica by Karl Herbert Mayer

Economic Botany, Vol. 32, No. 3 (Jul. - Sep., 1978), pp. 217-218

Published by: Springer on behalf of New York Botanical Garden Press

<http://www.jstor.org/stable/4253946>.

Mason, Stuart. "Your brain on 'shrooms: fMRI elucidates neural correlates of psilocybin psychedelic state." *Medical Xpress*. 29 02 2012: <http://medicalxpress.com/news/2012-02-brain-shrooms-fmri-elucidates-neural.html>.

McKenna, T. (1992). Food of the gods: The search for the original tree of knowledge : A radical history of plants, drugs, and human evolution. New York: Bantam Books.

McQuown, Norman A.

The General History of the Things of New Spain, by Bernardino de Sahagún

The Hispanic American Historical Review

Vol. 38, No. 2 (May, 1958) , pp. 235-238

Published by: Duke University Press

<http://www.jstor.org/stable/2510148>.

Merlin, M. D.

Archaeological Evidence for the Tradition of Psychoactive Plant Use in the Old World

Economic Botany, Vol. 57, No. 3 (Autumn, 2003), pp. 295-323

Published by: Springer on behalf of New York Botanical Garden Press

<http://www.jstor.org/stable/4256701>.

Moreno, Dr. Francisco.

"Progress Report: The Psilocybin/Obsessive-Compulsive Disorder (OCD) Study Obtains Final FDA Approval!" Multidisciplinary Association for Psychedelic Studies. MAPS, 17 Apr. 2001. Web. 1 Jan. 2015. <http://www.maps.org/news-letters/v11n1/11115mor.html>.

Multidisciplinary Association for Psychedelic Studies (MAPS)

"Progress Report: The Psilocybin/Obsessive-Compulsive Disorder (OCD) Study Obtains Final FDA Approval!" Progress Report: The Psilocybin/Obsessive-Compulsive Disorder (OCD) Study Obtains Final FDA Approval!

1 Jan. 2001. Web. 17 Apr. 2015.

<http://www.maps.org/news- letters/v11n1/11115mor.html>.

Museum of Fine Arts

Nubia. Ancient Kingdoms of Africa

Museum of Fine Arts, Boston. 2011

URL accessed Nov. 2014:

<https://isaw.nyu.edu/exhibitions/nubia/checklist.html>.

Mushroom Appreciation.

The Gilled Mushrooms. 2008-2015

<http://www.mushroom-appreciation.com/>.

New World Ecyclopdeia

"Beetle"

New World Ecyclopdeia. 2008

URL accessed Nov. 2012:

<http://www.newworldencyclopedia.org/entry/beetle>.

Ontario Woodlot Association.

Forest Mushrooms:

Part I – Mushroom Basics. 2008.

<http://www.ont-woodlot-assoc.org/sw_mushrooms_2.html>.

Phys.org

Egypt reopens historic Serapeum of Saqqara.

Science X network September 20, 2012

URL accessed: November 19, 2014:

<http://phys.org/news/2012-09-egypt-reopens-historic-serapeum-saqqara.html>.

Popenoe, Wilson

Batido and Other Guatemalan Beverages Prepared from Cacao *American Anthropologist*, New Series, Vol. 21, No. 4 (Oct. - Dec., 1919), pp. 403-409

Published by: Wiley on behalf of the American Anthropological Association

<http://www.jstor.org/stable/660567>.

Ratcliffe, Brett C.

Scarab Beetles in Human Culture

Coleopterists Society Monographs. Patricia Vaurie Series, No. 5, Scarabaeoidea in the 21st Century: A Festschrift Honoring Henry F. Howden (Dec., 2006), pp. 85-101

Published by: The Coleopterists Society

<Article Stable URL: http://www.jstor.org/stable/4153165>.

RBIL (Reed Business Information Ltd.)

"Earliest Evidence for Magic Mushroom Use in Europe." NewScientist.- Life. 6 Mar. 2011. Web. 26 Apr. 2015. <http://www.newscientist.com/article/mg20928025.400-earliest-evidence-for-magic-mushroom-use-in-europe.html#.VTGamJPDWip>.

RHS Advisory Team. What to do about fairy rings and lawn mushrooms. *The Telegraph*. Retrieved from: <http://www.telegraph.co.uk/gardening/gardeningadvice/6194037/What-to-do-about-fairy-rings-and-lawn-mushrooms.html>.

Rush, John. *Failed God: Fractured Myth in a Fragile World*. Berkley, California: Frog Books, 2008.

Rush, John. *The Mushroom in Christian Art*. Berkeley: Atlantic Books, 2011. Print.

Ryall, Julian. "Lightning Makes Mushrooms Multiply." National Geographic. National Geographic Society, 10 Apr. 2010. Web. 17 May 2015. <http://news.nationalgeographic.com/news/2010/04/100409-lightning-mushrooms-japan-harvest/>

S, Acharya. The Christ Conspiracy, The Greatest Story Ever Sold. Adventures Unlimited Pr, 1999.

Snow, Joel
Meso-American Mushroom Stones
Langston University Physics. 1997
<http://physics.lunet.edu/~snow/stone.html>.

Stamets, Paul. Mycelium running : how mushrooms can help save the world. Berkeley, Calif: Ten Speed Press, 2005.

Stevens, William. “Rearranging the Branches on a New Tree of Life” *New York Times.* 31 08 1999: <http://www.nytimes.com/1999/08/31/science/rearranging- the-branches-on-a-new-tree-of-life.html?pagewanted=all&src=pm>.

Schultes, Richard Evans

PEYOTE (LOPHOPHORA WILLIAMSII) AND PLANTS CONFUSED WITH IT

Botanical Museum Leaflets, Harvard University

Vol. 5, No. 5 (November 19, 1937) , pp. 61-65, 67-71, 73-88

Published by: Harvard University Herbaria

<http://www.jstor.org/stable/41762659>.

Schultes, Richard Evans

PLANTAE MEXICANAE II

Botanical Museum Leaflets, Harvard University

Vol. 7, No. 3 (February 21, 1939) , pp. 37-56

Published by: Harvard University Herbaria

<http://www.jstor.org/stable/41762722>.

Schultes, Richard Evans

Teonanacatl: The Narcotic Mushroom of the Aztecs

American Anthropologist

New Series, Vol. 42, No. 3, Part 1 (Jul. - Sep., 1940) , pp. 429-443 Published by: Wiley on behalf of the American Anthropological Association

<http://www.jstor.org/stable/663232>.

The British Museum

Symbols of the pharaoh

Trustees of the British Museum

URL accessed: Nov 21, 2014:

<http://www.britishmuseum.org/learning/schools_and_teachers/resources/all_resources-1/resource_symbols_pharaoh.aspx>.

The Editors of Encyclopædia Britannica (Buchis)

"Buchis (Egyptian Religion)."

Encyclopedia Britannica Online.

URL accessed October 2, 2014.

<http://www.britannica.com/EBchecked/topic/82891/Buchis>.

The Editors of Encyclopædia Britannica (Mnevis)

"Mnevis (Egyptian God)."

Encyclopedia Britannica Online.

URL accessed: October 2, 2014.

<http://www.britannica.com/EBchecked/topic/386646/Mnevis>.

The Editors of Encyclopædia Britannica. (Dung beetle)

"Dung beetle"

Encyclopedia Britannica Online.

URL accessed: November 20, 2014, from

<http://www.britannica.com/EBchecked/topic/173722/dung-beetle>.

The Metropolitan Museum of Art

Heart Scarab of Queen Amenardis

The Metropolitan Museum of Art Bulletin, Vol. 10, No. 6 (Jun., 1915), pp. 116-117

Published by: The Metropolitan Museum of Art

Article DOI: 10.2307/3253674

<http://www.jstor.org/stable/3253674>.

Thompson, D'Arcy W. Junr.

Zoological Notes

The Classical Review, Vol. 4, No. 7 (Jul., 1890), p. 320

Published by: Cambridge University Press on behalf of The Classical Association

<http://www.jstor.org/stable/691455>.

Tour Egypt

Tut Exhibit - King Tutankhamun Exhibit, Collection: Jewelry - Winged Scarab Pectoral representing King Tutankhamun

Tour Egypt. 2013.

<http://www.touregypt.net/museum/pendant2page.htm>.

Trufflemagic (2015). Are Magic Truffles legal?. Retrieved April 17, 2015. <http://www.trufflemagic.com/information/legality/>.

Steinberg, Michael K.

The Globalization of a Ceremonial Tree: The Case of Cacao (Theobroma cacao) among the Mopan Maya

Economic Botany, Vol. 56, No. 1 (Jan. - Mar., 2002), pp. 58-65

Published by: Springer on behalf of New York Botanical Garden Press

<http://www.jstor.org/stable/4256520>.

UNESCO World Heritage Centre.

"Tassili N'Ajjer." 1992-2015. Web. 26 Apr. 2015.

<http://whc.unesco.org/en/list/179>.

UNODC (UNITED NATIONS OFFICE OF DRUG AND CRIME)

CONVENTION ON PSYCHOTROPIC SUBSTANCES, 1971.

Retrieved April 17, 2015.

<http://www.unodc.org/pdf/convention_1971_en.pdf>.

USDJ (U.S. DEPARTMENT OF JUSTICE • DRUG ENFORCEMENT ADMINISTRATION.)

"RESOURCES > Controlled Substance Schedules." Web. 25 Apr. 2015.

<http://www.deadiversion.usdoj.gov/schedules/orangebook/c_cs_alpha.pdf?hc_location=ufi>.

Vishniac, Roman. Mushrooms. United States of America: Nelson Doubleday Inc. and Odhams Books Ltd., 1966. 1-64.

Volk, Tom

Psilocybe cubensis, the hallucinogenic cow patty mushroom, Penicillium chrysogenum, source of penicillin. Aspergillus fumigatus, cause of Aspergillosis

Botit.Botany.Wisc.edu

(2008, June 1). Retrieved November 20, 2014, from <http://botit.botany.wisc.edu/toms_fungi/jun2008.html>.

Ward, William A.

Beetles in Stone: The Egyptian Scarab

The Biblical Archaeologist, Vol. 57, No. 4 (Dec., 1994), pp. 186-202

Published by: The American Schools of Oriental Research

Article DOI: 10.2307/3210428

<http://www.jstor.org/stable/3210428>.

Wasson, R. Gordon

THE HALLUCINOGENIC MUSHROOMS OF MEXICO AND PSILOCYBIN: A BIBLIOGRAPHY (Second printing, with corrections and addenda)

Botanical Museum Leaflets, Harvard University

Vol. 20, No. 2a (March 10, 1963) , pp. 25-73c

Published by: Harvard University Herbaria

<http://www.jstor.org/stable/41762224>.

Wolfe, David.

Naked Chocolate: The Astonishing Truth about the World's Greatest Food.

San Diego, CA: Maul Brothers, 2005. Print.

Young, Orrey P.

Survival of Copris minutus (Coleoptera: Scarabaeidae) during Carrion and Dung Feeding Regimes

Journal of the New York Entomological Society, Vol. 113, No. 3/4 (Fall - Winter, 2005), pp. 218-221

Published by: New York Entomological Society

Article Stable URL: http://www.jstor.org/stable/25010527

Young, Orrey P.

Laboratory Studies on the Feeding Behavior of the Putative Dung Beetle, Ateuchus histeroides (Coleoptera: Scarabaeidae)

Journal of the New York Entomological Society, Vol. 114, No. 3 (Fall, 2006), pp. 157-169

Published by: New York Entomological Society

<http://www.jstor.org/stable/25010550>.

About the Author

Anthropologist and author Nicklas B. Failla centrally focuses upon the sacramental use of sacred fungi throughout historic and contemporary organizations. Failla emphasizes the confirmed practices of sacramental fungi within Latin American native rituals and also provides evidence that these psychotropic species have been extensively utilized by societies throughout the 'Old World' as well as the 'New'. Failla is native to Colorado, United States, and has attended both the Community College and State University.